THE UNITED CHURCH

DECEMBER 1, 1959

OBSERVER

Has Howard Green Got It?

see page 8

United Nations

Canada's Howard Green and Wallace Nesbitt at UN

Eyewitness in Berlin
By Ernest E. Long

He Ran Away to School
By Jean Collins

Letters

On Alcoholism and Wine

Dear Sir: The series of articles by Mr. M. B. Pengelley on the use of alcoholic beverages should arouse the thinking citizen to what the traffic in beer, wine and spirits does to the human system and to society. I wish Mr. Pengelley would write on "the moral rightness or wrongness of drinking," as referred to in his article on "Teenage Drinking."

The Christian cannot ignore his relationship to others and his personal responsibility to them, of which Paul said: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended or is made weak."

. . . Mr. Pengelley deserves the thanks of all, for an intelligent and challenging presentation of one of our most serious social problems.

Rev. Douglas H. Telfer, DD.
Vancouver, B.C.

Dear Sir: Regarding drunkenness in Canada I would say that no improvement can be expected as long as leading church people look down their noses at anything stronger than tea.

Even the most fanatical prohibitionist must think it remarkable that the first miracle our Saviour performed was to provide wine when there was a lack of it. (See John 2: 3) . . .

Ruthven, Ont. G. Halbgewachs.

Dear Sir: Mr. Pengelley says in a recent issue "for alcohol, in excess, is a poison." He explains "The liver oxidizes the alcohol (the amount in one drink), burning it up as **fuel for the body motor.**" Fuel for a motor gives power. Alcohol, in any amount, is only a nuisance, an extra burden on the liver —extra refuse to be burned and got rid of.

Drinking and alcoholism are rapidly increasing because of widespread misinformation. "Moderation" means keeping within reasonable limits, in the use of what is good, and keeping within reasonable limits means total abstinence from things such as poisons, that are harmful, taken in any degree.

Says Paul Kearney, in the October, 1959, **Reader's Digest,** "Studies show that the great highway menace is not the reeling, babbling drunk, as most of us believe, but the typical social drinker . . . who rarely, if ever, gets crocked."

Solutions to the alcohol problem, by learning "moderation", are like a mouse nibbling "moderately" at trap-triggered cheese. . .

Shaunavon, Sask. Everett Baker.

Dear Sir: The safest rule for Christian living as I see it, is to keep away from all things that are likely to lead downward. Hence the first drink served by an "intelligent parent" might lead to alcoholism. It amuses me when one reads of the committees formed and the groups meeting to study the "cause of alcoholism." Alcoholism begins with the first drink. It is true that all drinkers do not become alcoholics, but it is also true that those who do not touch alcohol never become alcoholics. . .

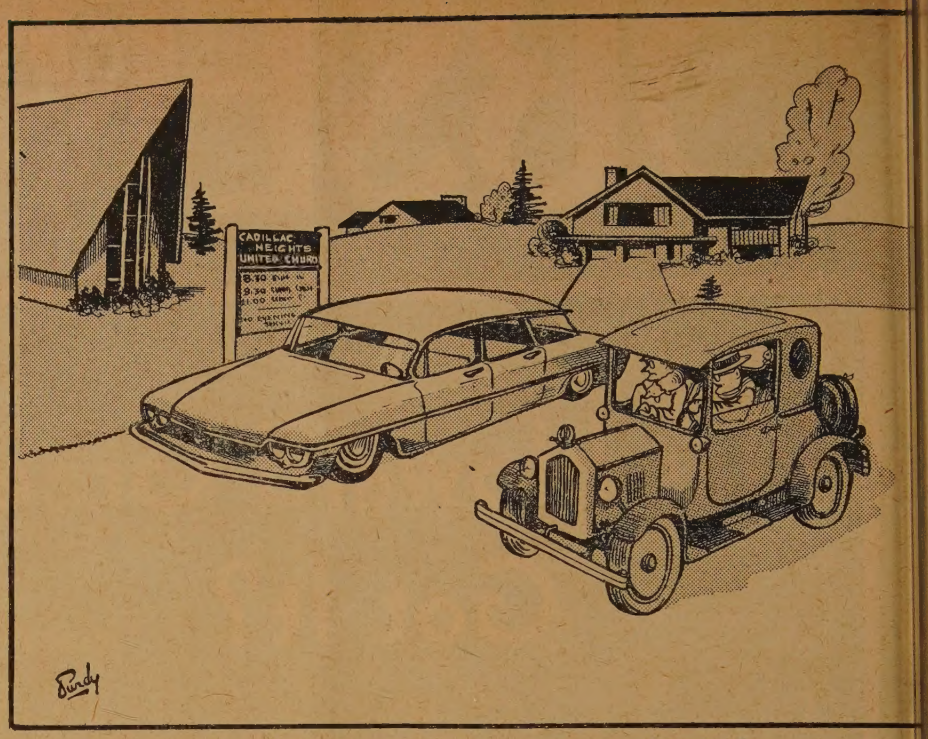
Edmonton, Alta. Chas. S. Barker.

Dear Sir: After reading the article on teenage drinking, I was left grieved and alarmed. Grieved at the sordid record of teenagers in the matter of drinking, and alarmed that no remedy was forthcoming. . .

Not one word from the Scriptures. Are they then silent on this matter? By no means. There are many very definite warnings in the Old Testament, and in the New, we have, among others, the words of St. Paul in Romans 14: 21.

After recording the terrifying details of teenage drinking, the author closes by saying "the best course for wise parents is to abide by the law and show a good example!" May I suggest an even better course. Take down the Bible, and together with the teenager, see what God has to say on the matter.

Ottawa, Ont. J. Harold Hunt.



". . . But their cars don't look like cars either, Ma."

No Second-class Pastors

Dear Sir: . . . To us, your comment on short course students sounded condescending. "They are good men, doing effective work, and we are grateful for them. But," and then the implication seems to be that they are definitely second-class ministers, an emergency measure which must be dropped as soon as possible, and a very real danger to the church.

We, who are short course students, are quite willing to admit that we would probably be better prepared as pastors if we could take the three years of arts which we missed. At the same time we believe you will agree that the long course students would also be better prepared for the pastorate if they had a minimum of perhaps five years earning their living in the work-a-day world. It is our belief, and we thought the belief of others in the church, that there is a balance of knowledge, in quantity, if not in kind.

May we point out that the short course student is required to take the identical courses and pass the identical exams as his long course brothers during the full three years in theological college.

We believe that the theological colleges exist primarily to train men to be pastors and not just to issue degrees. We understand that comparisons of the work done in the pastoral charges over a period of years has not borne out what seems to be implied, that is, that the short course minister i second-class pastor.

If, in fact, your editorial means wha seems to imply, we would rather you wo be more explicit. If, on the other hand have been mistaken in your meaning, perh you would like to re-word sections of y editorial.

Gustaaf W. Wttewaal, Clinton N. Howa Frank Baldock, Robert Forsythe, Leslie Wallwork, Gordon W. Brown, T. E. Eld J. W. Keenlyside, Charles H. Schuberg, Jo W. Fast, Frank H. Willey.

Union College,
Vancouver, B.C.

Dear Sir: Your implication in "A Desp ate Situation," that only those who have h the full six years course are properly train is open to question. Some men would trained after two years; others would ta ten. I have had letters from those who ha had the advantage of university training which there were spelling and grammati mistakes. I have attended services where t minister in spite of "full training" did n know how to make the Gospel real, eith in the worship or the sermon.

There is no mention in your article God, Jesus Christ, the Gospel, or a sen of call. Is not this shortage a religio matter? I almost thought that I was readi a directive from the personnel officer of nation-wide industrial concern! God is t one who calls a man to the work of t ministry. . . There is too much high pressu propaganda in the church.

Kingston, Ont. Raymond W. Fer

The Old Study Book

Dear Sir: On Thanksgiving Sunday o minister used "Faith of our Fathers" as t theme of an excellent sermon, but unfo tunately the feeling of thankfulness for th writer at least, was spoiled by concern f the faith of our children. Just before t sermon it was suggested that we read a

(*Continued on page* 4)

Because someone cared...

These stitches hold a dream ..... that the Church has been weaving into a pattern of Christian Education. Since its beginning the Church at its best has embraced sound learning. Education must go far beyond the imparting of knowledge and the acquiring of socially useful techniques. While this process of learning is going on the Church is seeking to provide youth with worthy answers to life's questions and with a vision of the high goals in keeping with his essential nature.

Five Dollars out of every One Hundred Dollars given to the Missionary and Maintenance Fund are woven into a mosaic of eight Theological Colleges, one residential Training School for Women Workers, three Arts Colleges and nine Secondary Schools.

MISSIONARY & MAINTENANCE DEPARTMENT

THE UNITED CHURCH OF CANADA
85 ST. CLAIR AVENUE, EAST, TORONTO 7.

study the book **Life and Death,** recently published by The United Church of Canada. I had just finished reading it and found there was a vast difference between it and the "Faith of our Fathers."

I think anyone who reads it carefully, however, will agree that it is not the faith of our fathers. Dr. Berry himself said that those who held the fundamentalist faith were 30 to 50 years behind the times.

I would humbly suggest that we use the study book of our fathers, the Bible.

Waterloo, Ont. H. P. MacLean.

Dear Sir: The book **Life and Death** is a mixture of scriptural gold and intellectual dross. As a learner, I have received much help from it. However, I am deeply disturbed by its novel ideas. This book is intellectually dishonest, deliberately misleading and self-contradictory. A close examination reveals that although the authors profess to base their ideas on Scripture, they have, in fact, no regard for the authority of the Scriptures. They use them to give a show of support for their philosophical speculations and lightly dismiss or explain away those parts of Scripture with which their ideas are in conflict.

Editorialism in a church paper has sunk to a disgraceful level when you seek to disarm those who disagree by labelling them with the loaded words "literalist" and "fundamentalist". The truth does not need to be protected by acrimonious prejudice.

Many of us in the ministry who are neither literalist nor fundamentalist, but who hold to the Scriptures as the only rule of faith, know that these suggested ideas are contrary to the teaching of our Lord and His apostles. . .

Dorval, P.Q. (Rev.) H. Corry Martin.

We're Fog-bound

Dear Sir: We count ourselves fortunate in having your very readable article on "Fog Index" and the fog-beclouded article on the "Resurrection of the Body" in the same issue.

I am no expert in determining the density of Fog, but I would place it at 24. A person would almost think it had been written by a P aitch D. . .

Victoria, B.C. W. R. Morrison.

Fear Not, Children

Dear Sir: Little children do not need to live in panicky fear of going to hell. Teach them that belonging to Jesus and praying to Him will save them—that they are never without His love, care and forgiveness. God is a God of justice as well as of mercy and love, but He invites and receives all who will come to Him.

Moose Jaw, Sask. K. O. Jones.

Labour talks back on . . .

Canadians and South Africa Apartheid

Dear Sir: I was happy to note in your editorial "Segregation and Labour Unions" that you share my "bitterness against South Africa's apartheid and all its works." Some editorial writers were plainly abusive in commenting on the statement on South Africa adopted by the last meeting of our executive council and certainly less charitable than your editorial. Your undoubted sincerity prompts me to write this letter.

. . . But can Canadians remain indifferent to this situation? Or should we do everything within our power to impress upon the South African Government the folly of its inhuman policies? After all, the white man in this crucial continent of Africa will be judged not only by the actions of the small minority of the ruling circles of South Africa, but also by the actions of civilized people throughout the world. What is going on in South Africa is not merely an expression of the age-old practices of racial discrimination but a deliberate and stubborn attempt by a small minority to keep in subjugation millions of people—a policy which in its viciousness can only be compared to that of Nazi Germany.

We must awaken the conscience of the Canadian people on this issue. We share the responsibility for the actions of the South African Government, as members of the same family of nations. We asked, therefore, our own government to impress upon the South African Government the seriousness of the situation and failing our efforts to change their ways, to let them know that they are not welcome in the Commonwealth of Nations. . .

You also raised in your editorial the question of the racist practices of the white trade unions in parts of Africa. Your charges about our alleged indifference to these practices are completely unfounded. The Canadian Labour Congress is a founding member of the International Confederation of Free Trade Unions, which embraces 131 affiliates in 96 countries and territories with a membership of about 56 million wage earners.

The South African trade unions are not members of the ICFTU precisely for the reason of their racist policies. The same applies to other trade union centers in Africa. We refuse to accept their reasoning that they are forced to live with the laws of South Africa although many of them are ashamed of the constitutional provisions and practices of their organizations. As a matter of fact, the ICFTU had at its last executive board meeting, at which the Canadian Labour Congress was represented, welcomed the decision "to establish an independent inter-racial trade union committee for the purpose of organizing all South African workers, regardless of race, colour or creed" and will help financially not only in the establishment of such a committee, but also in the defence of the victims of racial persecution in South Africa.

In view of the above you will realize how unfair were those portions of your editorial in which you alleged that we were not concerned about the racist practices of certain trade unions in South Africa. We are concerned, and we have made our concern known in quarters where it matters.

CLAUDE JODOIN, President,
Canadian Labour Congress.

Ottawa, Ont.

Contents of the Cup

Dear Sir: In regard to your answer "Ye to the question "Did Jesus use wine at th institution of The Lord's Supper?" No on can know all things; but common log should have saved you from making th answer you did. Jesus described the conten of the cup by two phrases, "My blood," an "the fruit of the grape." Neither the fru of the grape nor blood contains alcohol. M reading is that yeast was forbidden for th bread of the passover and ferment for th liquid. Incidentally, fermented wine wa forbidden for Jewish weddings until council of Rabbis, meeting near Joppa abo the year A.D. 125, lifted the prohibition.

Kamloops, B.C. C. H. Johnso

Ed.: We have sought advice on this poi from Principal George Johnston of Unio Theological College, Montreal, who says:

"I checked the articles on WINE, VINE FOOD in the standard Dictionary of th Bible, ed. James Hastings, and there all th Hebrew words concerned are examined. is clearly stated that the efforts of tot abstainers to show that 'wine' in the Bib meant or could mean 'unfermented grap juice' are futile.

"As for the Gospels: Matt. 26: 27-2 Mark 14: 23-25; Luke 22: 17; John 6: 53-5 all have wine in mind in reference to th Cup . . .

"Jesus told a story in which he makes man pour in oil and wine for the healing o wounds (fermented wine with anaesthet qualities for the deadening of pain?). An withal, he knew, like all of us, that new win or too much wine leads to drunkenness, an that this must be kept under discipline—a so many other elements of our life nee control and wisdom. Probably most Jew used water at their meals; but they did us fermented wine at the Passover, in the tim of Jesus."

Says Contributions Diverted

Dear Sir: We all know that there is some thing wrong with our mission effort bu would it not be better that the church direc a searching criticism upon its system an methods, than to reproach its members an congregations?

The M and M appeals in the congregatio of which the writer is a member, are exclu sively for the support of foreign mission and never for the other purposes of th M and M Fund. These are able and con vincing and are crowned by the responsibilit every Christian feels to carry out Christ last command, but sooner or later member see a pamphlet which tells them that les than one dollar out of every five given i applied on foreign missions. Some of u understand the need for colleges, etc.—th many expenses a church must meet, bu most members do not—how can they whe this matter is never explained nor are the asked for support? What they do see is diversion of the contribution for missions t other purposes. . .

Toronto, Ont. W. E. Taylor

Recognize the Children

Dear Sir: I disagree with A. W. MacLeo on recognizing children in the congregation A special talk to them, provided the ministe understands them and can speak thei language, and a hymn they can understand seems most desirable. . .

I agree with him that more congregationa singing and one anthem is a good idea.

Vancouver, B.C. W. M. New

THE UNITED CHURCH
OBSERVER

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A refugee in Hong Kong

IN THE NEXT ISSUE

Focus on the World's Needy
A PHOTOSTORY

Christ in Saturnalia
by N. BRUCE McLEOD

Observations

THERE ARE SOME very official by-lines this issue. The Moderator has given good moderatorial suggestions in an editorial on page 7. And Dr. Ernest Long, who returned from attending last summer's World Council meetings and visiting refugee camps in Europe deeply concerned about the plight of the refugees and what the Canadian churches should do about it, writes of what he saw in Berlin, page 11.

WE COMMEND READING of another installment from *Life and Death,* page 19. We see feature articles on this in a number of magazines, including the Anglican *Churchman,* and the *Presbyterian Record.* Another 10,000 books —the third printing—have been ordered from the printer, and hard-covered copies are now available, too. We note that the Rev. Charles C. Cochrane of Melville Presbyterian Church in Montreal has commented on the rumours by suggesting in *The Christian Century*: "The possibility of a minor rift in Canada's largest Protestant Communion has come to light in recent weeks with the publication of *Life and Death.*" It's minor, all right.

* * * * *

● PRESBYTERIANS AND ANGLICANS are contemplating union conversations, too. In a *Century* news story based on the recent OBSERVER interview with the Anglican Primate, Mr. Cochrane concludes: "The Primate's forthright statement . . . is likely to have a good deal of influence on the reply of the Presbyterian Church in Canada to the Anglican invitation to join the discussions."

* * * * *

● DENTON MASSEY before the war was the leader of the great York Bible Class to which thousands of young men in Toronto were attracted each Sunday afternoon. He was elected an MP, too, and shared an office with Howard Green, also a junior backbencher in Ottawa 24 years ago. See cover story, page 8.

YORK BIBLE CLASS was one of the first casualties of the war. Mr. Massey enlisted in the RCAF and, of course, hundreds of the class were also in uniform. We called Mr. Massey while preparing the piece for this issue, and he told us the following story of how he and Mr. Green became permanent office-mates.

"WE BOTH WANTED OFFICES, private offices, but we were put together," Mr. Massey says. Apparently Mr. Green liked to sit quietly in a corner and work over his speeches. Mr. Massey was a "perambulating dictator", or was it "peripatetic?" Anyway, like Aristotle, Mr. Massey liked to pace up and down and shout, graciously, of course, at his secretary, he says. So both men ordered private offices. About 10 days later the party whip came around saying it was all fixed up. "Howard looked at me. I looked at him. We decided to stay together. And we did all the time I was at Ottawa."

* * * * *

● THE REFERENCE ISSUE of last January went out fast, but we still have two or three thousand copies left. Reports indicate they prove valuable for church membership classes. If ministers wish to replenish their stocks, please order from the circulation department.

* * * * *

● THE OBSERVER TOUR to Bermuda and Trinidad is all planned again, and applications have been coming in. Last year's pace was pretty hectic (one enquirer has written in wanting to know if you have to go to all the churches in Trinidad and Bermuda—we said no). This year's tour will end with a few quiet days in the Barbados, where the United Church has no work, nor missionaries. We still think, though, that the real value of the trip is to see the church's work in the tropics, and we have been pleased to hear reports of renewed missionary interest where last year's tourists have continued showing pictures and making speeches.

* * * * *

● TIGHT MONEY is beginning to cripple the enthusiasm of new congregations in the suburbs. We see results in our classified advertising columns where some of them advertise bond issues. Normally we don't draw attention to our advertisements, but we commend these to our readers. It's a good way for persons with money to invest to provide additional income for themselves, and at the same time help congregations get their necessary buildings. ●

Editorial

On Christmas Day

THIS is advent. Christmas is 25 days away, and there is still time to plan a Christmas-day service.

Too many United Church people, particularly young people, are going to Christmas Eve services in Anglican and Roman Catholic churches. This in itself may be a very good thing. We believe young people should be encouraged to worship with Christians of other communions in their churches.

But we deplore the reason for it. Too many of them go to other churches because their own are dark on Christmas Eve and closed on Christmas Day.

Much has been said about making Christmas Day a more religious festival. There are historic reasons for our neglect of it. But they aren't good enough. It is a worthy instinct for us to wish to join with others in common worship on Christmas Day. It is a good discipline whether we wish to do so, or not.

Each year more of our ministers and churches see this need and accept the opportunity. In a very few years we expect that all our churches will provide opportunity for such Christmas worship.

SHORT-COURSE MEN

THERE'S no group of ministers we wish less to quarrel with, or be misunderstood by, than the men who have responded to the call later in life and prepared themselves for the ministry through the short course. They have made great sacrifices to come to the church in its need.

In recent weeks we have received several critical rebukes from such men, including one letter signed by 11 in Union College, Vancouver. They claim our recent editorial was condescending to those who are a bit short on formal training and long on out-in-the-world experience.

We regret that they were able to draw such an inference. Certainly it was not implied. Regular readers of this paper know that we have often sincerely complimented short-course ministers for using their experience in labour, business or some other profession so well in the church.

We can agree with those who suggest, too, that a few years' experience in work may compensate for lack of years in university. But let's not push that too far.

We can't back away from our main thesis, and in this we are, we believe, completely in accord with the accepted policies of the United Church. Nor do we condescend or apologize for it to those who came into the ministry another way. The ideal is still for a young man to answer the call to the ministry in his youth, and take the long-way round; at least an arts degree or its equivalent, plus three years' theological training.

If he starts young enough, it may be wise to take a Master's degree, too, and if he has the aptitude, some further post-graduate work is a good thing. It is probably best for the church to have a fair number of exceptio to this rule. We think the present 25% exception t many.

MARRIAGE, BETTER THAN EVER

A POPULAR target for those who like to find fault wi modern society is "the-ever-rising-rate-of-divorce."

Actually it hasn't been ever-increasing. It decline steadily following the post-war peak of 1947, despi population growth and immigration. At the same tim compared with a few decades ago it is up. And it is sa that one marriage in 25 in Canada does end in divorce

But this does not mean that marriage as an institutio has been weakened, or that society is being corrupted. does reflect the increased prestige and economic securi of women in modern society.

In days gone by a wife often had to endure helpless the ill-treatment of her husband. There was nothing el to do but go home in disgrace, and be a charge on h parents. Now if she can't take it, she can pack up, mo out, and earn her own living with self-respect. It means man needs to be careful how he treats his wife. And th is good for a man.

Today when a marriage has ceased to be a marriag it may be ended with social dignity. Yesterday, it had be endured in spiritual anguish. We don't like divorc And we deplore its frequency. But we can see some goo in the present situation. Marriages held together becau of inner strength are better than relationships maintain by outward compulsion.

Divorce may be up. But marriage itself is better tha ever.

EFFICIENCY OF INTER-CHURCH AID

TREMENDOUS work for refugees is being done the United Nations and by many governments. B there are many hundreds of thousands of peoples an scores of projects for which such funds are not availabl The World Council of Churches has set up a magnifice programme which needs our support.

Persons who give, naturally enquire about efficienc They have become cynical about some well-meanin groups where far too much of the people's givings wasted in costly promotion and poor administration.

The relief, refugee and inter-church aid part of t World Council's work is headed up by a group of 12 seni secretaries working out of Geneva. The total cost of the administration—salaries, offices and travel—is $120,00 a year. When the great Hungarian crisis broke, they s up a world fund, raised millions of dollars, assisted scor of thousands of Hungarians to find new homes, at an ext administrative cost of $1,000. The rest they handled b recruiting volunteer assistance and by working harder their own offices.

World Council work is done economically. We ca take tremendous pride in the accomplishments, and gre satisfaction in the good they do with our contributio which is about half the annual overseas relief budget $110,000.

OBSERVER
DECEMBER 1, 1959

In Editorial Guest suggests

Let's Make Some Changes

by ANGUS J. MacQUEEN*

DURING the past 14 months I have found very little disposition in our people to wait on moderatorial latitudes, so I am presenting to you a few oncerns of mine for your serious con-ideration. If enough of us feel as I do, omething can readily be done about them.

Not Enough Laymen

First, there is the matter of lay repre-entation in the courts of our United hurch. Though I am not unmindful or nappreciative of those who do serve, many f our most active and highly talented aymen are not found in presbytery, con-erence or General Council. Is it because ey are not willing to give their time and lents to the work of the church?

That cannot be the answer, because we nd them in the Session and Committee of tewards in their local congregations. I uspect that the trouble is either that our hurch courts do not meet at a convenient me of day or year, or that these courts ore many of our laymen with routine eports, useless debate and arid trivialities.

Whatever the cause, the result is that ost of our strongest men and women have o place in formulating United Church olicy, promoting our top-level projects, nd sharing in the wider enterprises of our hurch. Both they and the church are eing impoverished, and it is an ironical ituation in a church with our emphasis on he laity and our recent growth of laymen's ovements.

In some of our church courts all the alking and almost all the work are done y the ministers, and the laymen are notable or their absence, or their silence. This is kind of clericalism we Protestants need ot tolerate, and should not allow to ontinue.

Our Giving Is Wrong

My second concern has to do with train-ng in Christian giving. I am dissatisfied ith the method which prevails in our hurch school and other Christian education roups. They all take up an offering or collect dues for the purpose of buying papers, quarterlies, and other materials and equipment. Sometimes a small token donation is made to the Missionary and Maintenance Fund. This is, I believe, the general rule, and it is wrong.

The church school and other CE groups are a fundamental part of the church's work, and should be financed by the church itself from the regular contributions of its supporters. Our girls and boys do not take an offering or dues to public school to finance the institution. All expenses are met by the taxes of the community.

Similarly with our church groups—they should receive their support from the parent body, the responsible Christian Church. This would also broaden the interest of our Stewards, and inform the adult members of our churches on our Christian education programme, instead of leaving it as a kind of nickel-and-dime affair for our children.

Would this mean that our young people would bring no offering at all to their groups? It would not. They would bring a real offering — not just a payment for papers, etc. — for the larger work of the church. This would both train them to give, and train them to give to the mission of God in the world. Not until they become communicant members should they be urged to contribute to the local congregational budget. Let them be educated to give to others first and to their own projects afterwards.

Frankly, I do not think that we shall ever come near to getting all our membership to support the world missionary enterprise until this method of Christian giving is inaugurated. And not until then will missions become much more than an option or a sideshow for a few interested people, or will it receive more than a tiny fraction of what is raised for local projects.

Education in stewardship and in missions should begin in our youngest groups and carry through all our organizations. Only then will missions become the major interest of the whole church.

Biblical Illiteracy

In the third place, I am concerned about adult classes for study, especially Bible study. Such a class is a rare phenomenon in our United Church. And since many of our youth organizations pay very little attention to the Bible, is it any wonder that we have an appalling Biblical illiteracy?

The past decade or more has seen a revival of interest in the Bible. Two notable editions have appeared — the Revised Standard Version, and J. B. Phillips' New Testament in Modern English. Excellent Bible helps have been written as study aids — The Interpreter's Bible, The Laymen's Commentary, The Torch Series, and William Barclay's Daily Study Bible.

Very little of this material has been made available to our church members, and very few of our ministers have taken advantage of this new interest in the Bible. We dare not excuse ourselves because of our busyness, lest we add to our sin of omission, the sin of commission, and confess to our failure to put first things first.

Adult study groups might also devote some time to church history, Christian doctrine, Christian ethics, social and international problems. The Board of Evangelism and Social Service and the Committee on the Christian Faith have been providing us with excellent background materials for such courses.

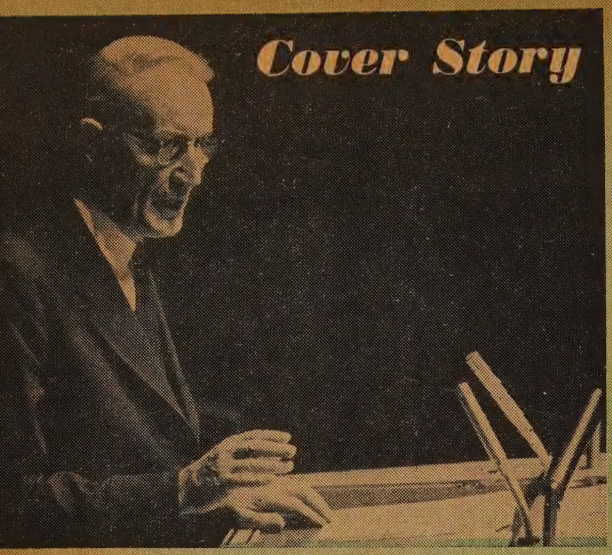
Although the sale of some of these booklets has been fairly encouraging, it is nothing compared with what it should be in a church the size of ours. There is an urgent need for more constructive and intensive instruction in our local congregations, if we are to witness to our faith with confidence and relevance in our critical age.

Little Doses of Worship

My fourth concern is about the cultivation of our personal devotional life. The very heart of our Christian religion is our daily communion with God. This cannot be achieved on little doses of worship once a week, or on sermonic pep-talks from the pulpit. Unless we live in constant touch with God, our lives will become conformed to the pattern of the world, and will succumb to the temptations, disturbances

(*Continued on page* 18)

**The Rt. Rev. Angus J. MacQueen is oderator of the 18th General Council, The nited Church of Canada.*



United Nations photo

Howard Green the statesman addresses UN General Assembly

Has Howard Green Got It?

by A. C. FORREST

WHEN the Hon. Howard Green was elected Minister o State for External Affairs last June, many Canadians asked, "What has he got?"

The ones who didn't ask, were members of his own Vancouve riding, who gave him a fantastic 19,000 majority over his neares rival in the 1958 election, and those close enough to know th reputation he had established as a crack administrator whil Minister of Public Works.

Canadians are jealous for their Minister of External Affairs Mr. St. Laurent brought dignity and international reputatio to the post. Mr. Lester B. Pearson became a "Mr. Canada" abroad and elevated Canada from being a relative nonentit among the smaller nations, to a position of leadership amon the middle-class powers.

Many Canadians feared that this position was slowly an steadily being lost under the Diefenbaker Government. Th Liberal *Toronto Star* blamed it on the Prime Minister, in a editorial entitled "Canada's World Role Withering Fast." I quoted the influential London *Times'* summary of Canada' external policy as "procrastinating and indecisive." It wa generally assumed that Mr. Diefenbaker had run the Departmen of External Affairs ever since the Liberal defeat on June 1 1957. It isn't always understood that the head of a moder state must keep on top of its external affairs. But even afte President Sidney Smith of the University of Toronto was con scripted, many felt the P.M. still held the reins too tightly.

Untried in Foreign Affairs

Following Mr. Smith's sudden and tragic death last Marc three months elapsed before Mr. Green was appointed. *Toronto Star* editorial summed up the thinking of Canadians "Mr. Green is an able, respected man in domestic affairs, bu untried, inexperienced and uninformed in foreign affairs."

By late August that paper was condemning Mr. Green i his own words: "We have watched with satisfaction . . . it the hope of the Canadian Government . . . let us hope that th situation will improve. . . I am not in a position to take an stand, one way or the other. . ." It went on to say, "Canada foreign policy has descended to watching, hoping, drifting, takin no stand; in favour, of course, of sweetness and light, goodwi and friendly co-operation, but doing next to nothing about it

The Conservative *Ottawa Journal* commented, "There was workman-like air in the first speech of Mr. Howard Green the United Nation," and concluded, "Mr. Green, it would seem though untrained in Foreign Affairs is not likely to impair th reputation that Canada has gained in U.N."

Criticism was declining, but praise was still uncertain.

Canadians still weren't certain their new minister possesse the right qualities. But observers in the Canadian Mission the UN were impressed by Mr. Green's working habits. "H is doing an unexpectedly good job," an old Pearson hand say "He is fortunate in being once-removed from Mr. Pearson, who reputation at U.N. is still tremendous."

Green answers his mail promptly. His desk is never allowe to pile up. The same administrative gifts and habits which gav him a top flight job in the Department of Public Works hav begun to bear fruit in External Affairs.

Those who have been close to him through the years rea sharply to the charges that he was uninformed and unintereste in foreign affairs. His son John, publisher of the Agassiz-Harris *Advance* says, "He was always very interested in foreign affai when in opposition. I can remember how bitterly disappointe he was on one occasion, when another Conservative, who w senior to him at the time, was made Foreign Affairs Critic f the Party."

Mr. Green was criticized for not having travelled outsi Canada. He told THE OBSERVER shortly after he went to t United Nations that he was planning to travel, but said, don't like just to go on a tour. I like to take a little time a get to understand a place when I visit it."

His passion for administrative efficiency was reflected in o

f his first comments to us: "I feel that United Nations is a ery well run organization," and in his letters to his son he xpresses his enjoyment in meeting nationals of other countries.

Intellectual Cliché

Some writers suggest that Mr. Green does not like social ffairs because he's an abstainer. This is an intellectual cliché or those who can't understand that a person who doesn't drink ay still enjoy chatting with people who do. Mr. Green told s: "I believe being an abstainer is no handicap in public life, nd over a long time is considerable help. Canadians respect the ght of an individual to make his own decision about the use f liquor."

"He always liked talking to people," son John says. "When e were children, we spent a great deal of time rowing and alking and on picnics. The worst of it was that going and oming Dad always seemed to meet a dozen or so persons ith whom he would stop and talk. Going home from church resented the same problem."

This chattiness presents a bit of a difficulty to his secretaries, or he has lots of time for office boys, too. At the United Nations e has given instructions that his door is open to any newspaper-en from Canada who want to see him.

Will Say "I Don't Know"

He has another quality which endeared him to reporters at he United Nations immediately. This is his readiness to say, I don't know; I'll find out." This simple honesty made some ritics wonder in the early weeks if he did know his job.

Mr. Denton Massey, who shared an office with him in the Iouse of Commons during the time both were members, says, That's Howard Green. He never speaks without knowing what e's talking about. He's a very thorough person. He prepares is speeches with meticulous care and is tremendously con-cientious in his research."

After the Khrushchov visit, Mr. Green told us, "I think he tension has been greatly reduced. These exchanges of visits ave helped, including Mr. MacMillan's visit to Russia. After ll, he's the one who really started it."

This comment reflects Mr. Green's loyalty to Great Britain, nd his defence of British policies at the time of Suez. He is roud of his United Empire Loyalist ancestry on his mother's ide. The Greens came from Ireland. His parents moved west o settle in the little boom town of Kaslo in the Kootenays. Howard was born there in 1895. After high school, he went ast to the University of Toronto, where he was a superior tudent. After graduation, with a B.A., in 1915, he enlisted in he army and went overseas. There he made up his mind on is return to study law and enter public life.

Back in Toronto he took a room in the central YMCA and ntered Osgoode Hall.

Keeps His Religion in His Politics

The Rev. Bruce Gray, now minister of Kew Beach United Church, Toronto, was working for the "Y" and recalls that Howard Green was tall, studious and seemed a bit lonely. "He ad two pictures in his room, Hoffman's Head of Christ, and David Lloyd George," Dr. Gray recalls. Mr. Green forgets the ictures, but says, "If I had Lloyd George, it was because he as wartime leader of Britain, not because he was a Liberal P.M."

Their paths were to cross again in Vancouver. Bruce Gray ecame minister of West Point Grey United Church, "which ad 200 straight-backed chairs for pews." Dr. Gray says: When Howard Green was nominated he moved to a chair in he back row, and declined to read the lesson in a men's service."

Although a devout churchman, Green has always tried to eep his religion in his politics, and his politics out of his eligion. His ministers say he has been generous to the church nd causes in which he believes, including overseas missions and he Student Christian Movement.

Perhaps the most famous comment about Howard Green—which all the feature writers quote — is the one from C. D. Howe, who said: "He stalked the House of Commons like a prognosticator of doom with a Bible in one hand and a stiletto in the other."

A close friend told us that this was the only criticism Green ever resented. C. D. Howe wasn't his cup of tea to start with, but "the reference to the Bible he felt unfair. He didn't mind the stiletto." Normally he enjoys the caricatures in the press. He keeps one framed cartoon—they always show his nose more crooked than it is—in his office. To a bright religious promoter who recently requested his favourite prayer, he wrote a courteous "No".

Although the new minister is sensitive about any outward show of religion, he likes to talk about the place the church took in his early life. His 85-year-old mother is still active in the church in Kaslo, played the organ regularly until recently, and substitutes occasionally.

"She's got more pep than all of us," he says. "She sends me *The Upper Room* every two months."

He remembers that the church helped him as a young man. "When I went to Vancouver after Osgoode," he recalls, "I called up my old army padre, the Rev. George Fallis, who was minister of Canadian Memorial Church. I asked him if he knew where I could get a job. He dropped everything right away and got me a position in a law office. Then he told me he had a boys' class he expected me to teach. It was supposed to be the most difficult class in the Sunday School."

Howard Green took the class and taught the boys for about six years, during which time he was married to Marion Jean Mounce, a UBC graduate. Mr. Fallis also made him secretary of the Trustee Board for Canadian Memorial Church. Later he transferred to the small church in West Point Grey. He still keeps in touch with most of the boys. The Rev. Elliott Birdsall says: "He's not here much now, but when he's home he always comes to church." In Ottawa he attends Chalmers.

Does His Homework

Some time ago when he was to read the lesson at a special service in Canadian Memorial, he expressed concern to the minister, the Rev. Dr. James Gorwill, that he have the lesson in good time. Apparently he wanted to do his homework, so he would do it well. "That's one of the great things about Mr. Green, he's always got his homework done," says a fellow M.P.

When Mr. Green was first nominated to contest the South Vancouver seat, no one gave him much chance. He had very strong opposition from the leading CCF candidate, a Liberal and a Stevens re-construction man. That was in 1935, when Conservatives were on the way out. Two candidates and one campaign manager were in the West Point Grey Church. Teetotalling, non-smoking, conscientious Howard Green won the election with a 279 majority.

Since then his majorities have continued to increase: in 1940

(*Continued next page*)

Capital Press Service

Toronto Star

Howard Green the family man with grandson John (left) and with Mrs. Green

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Has Howard Green Got It?

"... we won't have our arm twisted by anyone"

to 5,000; 1945 to 10,000; and in the last election, he polled over 24,000 votes, more than double the total of the combined opposition. But for 22 years he sat in Ottawa, frustrated in opposition.

Most commentators have said that Mr. Green's personality took a remarkable change after the '57 election; that after years of opposition, he was somewhat dour, but has enjoyed immensely being in power. Members of his family say that this has been exaggerated, that consideration also has to be given to the sorrow over his wife's death in 1952, and his very happy re-marriage to a very close friend of his wife, two years later. She was a distinguished scholar at the University of British Columbia.

After Mr. Green's appointment as a Cabinet Minister, he continued to live in his same Roxboro apartment in Ottawa. He doesn't drive a car. Sometimes when they return to B.C., they motor across the country, his wife acting as chauffeur. In the early days, he chopped wood in his backyard and did a lot of walking and rowing. On one occasion he and a friend rowed right around Lake Kootenay. Such exercise is one reason he is able to do so much work. He still walks a lot. He likes to go to the country on weekends. The Greens and the Diefenbakers spend time together at Mr. Diefenbaker's country place at Harrison Lake, where their main pastime is walking through the woods and talking.

Howard Green and John Diefenbaker are close friends; they think very much alike on many things, although Mr. Green did not support him for leadership of the Conservative party. He was a Drew man. On one occasion he contested the leadership himself, and fainted on the platform. He had missed his lunch that day. His secretary says, when he gets working he often forgets to eat.

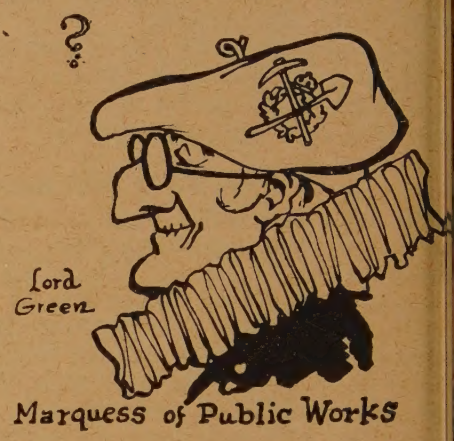
Stubborn or Determined?

It is said Mr. Green is a very stubborn man. Denton Massey says, "Well, maybe some people would call it stubborn. He is certainly a very determined person. When he makes up his mind, it's made up. He is not inflexible, though, but you've got to show him where he's wrong."

We found that Mr. Green had changed his mind on one thing, a matter on which the United Church has been critical of him: his attitude to the Japanese in the early days of the war. He strongly supported the evacuation of the Japanese from the west coast. Some of them were interned. His was the attitude of the majority of B.C. people at that time, although the British Columbia Conference of the United Church had criticized the policy and the Mackenzie King Government was very severely criticized for the handling of the situation.

Mr. Green says now: "Following Pearl Harbour there was almost unanimous opinion that the Japanese should be moved from the west coast. But I think I would take back the suggestion I made in 1941 that the Japanese should be moved from Canada. Many of them were asking at that time to be sent back to Japan. But since then, the Canadian-Japanese people have done extremely well; they are making a splendid contribution."

Even while this article is being prepared Howard Green's positive voice is being



He's a favourite subject of political cartoonists. This one hangs in his Ottawa office.

heard daily by Canadians from Paris, London and New York.

In mid-autumn *The Star* headed an editorial, "A bold new course for Canada." And other Canadian papers were echoing *The Star* praises of the Green policy at the U.N. in backing Poland for a seat on the security council against the wishes of the U.S.A. and Great Britain.

While his intimates won't go along completely with the commentators who think the Green personality has changed since the Conservatives have come to power, there is no doubt he enjoys his work.

"I think the UN is a very wonderful organization," he says. "It is quite a thing to have an organization where the big nations have to account for their deeds and where the little nations have an opportunity to express themselves. We are very hopeful for continuing peace."

When he returned from UN, from NATO in Paris, and from London in early November to be questioned about Canada's policy in relation to Poland and American and British reactions, he pointed out that, "We don't propose to have our arm twisted by anyone."

Says one Ottawa veteran: "Right after Dr. Smith was sworn in, the P.M. pulled the rug out from under him when he expressed his conviction on Suez. Maybe the P.M. had to differ with him before the press. But nobody pulls the rug from under Howard Green." ●

Eyewitness in Berlin

Ernest E. Long* tells of his visit to West Berlin and interviews with refugees from the Communist east sector

EVERY day, as the sun rises over Germany, a straggling procession of people begins to arrive at the refugee ception centre in West Berlin. Between)0 and 500 cross the border from the East ch night. They come singly and in small milies, lugging a bundle or a bag contain- g all their possessions, or with nothing it the clothes on their backs.

In the chaplain's office, and with a fugee camp director as interpreter, I lked with a man who had crossed the order during the preceding night. I shall ever forget his face. He was a tall, hand- me 40-year-old High School teacher. He as an art specialist who loved his work id delighted in developing the aesthetic ensitivities in his pupils.

It was demanded that, instead, he teach nly in accordance with the Party line nd encourage Communist conformity. He efused to change, and was backed by his upils. Accused of insubordination, he was arned by friends that he was to be rrested and deported to a Soviet camp. Ie and his wife managed to escape during ie night and after 10 nights of walking nd 10 days of hiding, crossed the border nto safety.

I was invited to visit Berlin as guest of ishop Dibelius, president of the Evan- elical Lutheran Church in East and Vest Germany. Dr. Jorgen Winterhager nade the detailed arrangements for my rogramme.

Like Dr. Dibelius, he has known persecution by the enemies of the Church. Only a few years ago, he underwent the shocking and terrifying experience of being torn from his family at night, cast into solitary confinement and subjected to endless inquisitions. He was imprisoned for several months, knowing nothing of the state of his family, or they of him.

Every Way is East

In the light of such circumstances one can realize that when these leaders of the German church speak feelingly of the present situation in their country, they do so with memories that cannot but haunt them constantly, yet they are without bitterness, and have an amazing spiritual sureness and depth.

"No matter in which direction you go, you're headed East," I was told. And of course that is right. Berlin is an island city, completely surrounded by East Germany. The air lift is still operating and indeed is the only safe and sure way in and out of the city for uncensored mail, and for people.

I spent three days there. And this is a short time in such a vital centre. However, we have it on good authority that a day can become as a thousand years, and certainly in those 72 hours I lived in a different world. They were so packed with a score of revealing experiences that time became relative.

I visited the Berlin Study Centre toward which we in the United Church are privileged to make a small contribution through our overseas relief programme. To this quiet house, where about 30 people can find accommodation, come East German pastors, weary, heartsick and starved for companionship, and for books. Here they find sure friends, a place of rest for a few days, and a chance to get in touch with theological books and church news again.

As I watched a group of these fine East German pastors in an informal discussion group out in a garden behind the Centre, I could only imagine the faith and courage that their work required of them. In a day or two they would return to it.

2,000 in Factory

The permanent refugee camp in Berlin is one of the ugliest places I have ever seen. It is an abandoned heavy-industry factory turned, with no attempt at alteration—save the erection of a few rough wooden partitions — into a camp for 2,000 refugees. Here live families who, because of sickness, suspicious behaviour or other cause cannot be given credentials to leave for West Germany or elsewhere at the time of their arrival.

I talked with an old woman who had been there for eight years and who would likely die there; with a family, the father of which was suspected of spying for both sides in the recent war; with a room full of young men, some of whom were suffering from venereal disease; with a family of six, living in two small indescribably filthy rooms. The only place of beauty and promise in the camp is the small basement chapel, renovated by a fine church layman who was in charge. He himself was a refugee.

In the Reception Centre I talked with a

(Over)

**Dr. Long is secretary of the General Council, United Church of Canada.*

A few of the 250,000 people who fled from East Germany during the last year are crowded into the refugee reception centre in West Berlin

. . . this stalwart man broke down and wept

64-year-old farmer, just arrived from East Germany. His farm in Mecklenberg had belonged to his family for more than 500 years. He was an honest, weather-beaten, solid peasant, and a very devout Christian. His "crimes" were two-fold.

He was accused of not turning over enough produce to the state, although his son who helped him was compelled to work in a factory; and he had invited his pastor to bring communion to his 86-year-old mother and four sick neighbours without securing permission.

For this he was denounced as a "subversive reactionary with grave danger to the programme of the proletarian world order" and was fined 500 marks ($125) which he managed to pay.

Men at the Door

A week or two later, five men appeared at his door early one morning and announced that his farm had been taken over by the state, but that he could remain as a labourer and could live in the hired man's cottage. He went to protest to the local government official whom he knew, but his pleas were in vain. On returning to his farm, he found it stripped of live stock, implements and furniture, and knew that there was no hope of redress. His only course was escape, and, aided by a neighbour, he and his wife managed to take cover in the woods.

It was eight days later when I saw them, their only possession the clothes they had on, and in their hearts fear for the future and an even greater fear for the son they had been forced to leave behind. No wonder this stalwart man broke down and wept.

Multiply these stories by 365 for every day in the year and you begin to realize the burden of heartache and tragedy on this one frontier alone.

And there are the other frontiers, too.

An increasing flight of Chinese refugees is descending on Hong Kong. And there are the thousands from Tibet — most of them youth — Vietnam, Korea, Hungary, the Near East. Truly this is "the age of the uprooted and the century of the homeless man."

The total number of refugees since 1945 has reached the astounding figure of 40 million, of whom some 16,500,000 are not yet re-settled.

World Refugee Year may mean assistance to a few more thousands of them that would otherwise find new homes during the next few months. But surely Christians cannot be content with this!

Open Our Purses and Ports

With its sparsely-settled country and its wealth of natural resources, Canada has done comparatively less than countries such as Austria, France, Great Britain, Belgium and Sweden to meet this, the most desperate human problem of our century.

Urged on by a proper sense of Christian compassion for these the naked, hungry and imprisoned, surely the time has come for us to open our hearts, our purses and our ports! Faced with human need of this magnitude and poignancy, no Christian and no Christian nation can afford to be indifferent.

Through its overseas relief programme the United Church has contributed, in the last decade, over 100 tons of good used clothing per year, sent principally to the Near East and Korea. In addition, through the Missionary and Maintenance Fund, we are contributing $125,000 a year toward inter-church aid and service to refugees. We have done much; we can and must do more in this World Refugee Year, and for many years to come. ●

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Setende Chipindo wanted to learn to read, but his father said "No" . . . there was only one thing to do . . .

He Ran Away To School

By Jean R. Collins*

IN the African village of Gonde, there once lived a little boy named Setende Chipindo. His black eyes were shining and eager. His skin was a dark chocolate colour, and he wore just a tiny loin cloth. He had no toys or possessions, but he was happy.

He was a good boy, and tried always to obey his father and mother and do the little jobs of work they gave him.

His mother, Susu, and his father, Chipindo, were good parents and loved their oldest son. When the other children were born into the family, Setende had more duties to perform, and often he had to look after the younger children. They were so much younger than he that he was often lonely. Even before the others were born he knew what it was to be left alone at home. As soon as he was old enough to understand what was expected, and could stay behind in the village when his father and mother went to their fields to work, they would leave him to look after the house.

It was home

Their house was only a little two-roomed thatched building made of sticks and mud, but it was home. In it were their possessions—a few stools, some sleeping mats and one or two cotton blankets, some clay pots and several baskets. There was a big pounding pestle and mortar, an axe—that was all.

But they were precious, and Setende learned that when his father said, "Stay and mind the house," it was a great responsibility. Even when the other village boys came tempting him to run off and play with them, he would not go for fear that in his absence someone might enter the house and take a clay pot or a plate, or perhaps steal one of the chickens in the yard, or even set fire to the house. So Setende never left the house but would stay right close by, playing in the yard.

When he was a little older, he had new work to do. He was responsible for feeding the pigs. His father bought him a small-sized man's basket in which to carry loads on his head. As he grew bigger, he received bigger and bigger baskets. (He says it was these baskets he carried on his head that gave him the bald spot he has to this day.)

Mother Susu and father Chipindo were pleased with Setende and never beat him, as many other parents beat their children. Of course, he was not good all the time, but whenever he did something he knew was wrong, he was sad and confessed it, and his parents forgave him.

So Setende grew and was happy. He did not know that there was anything better than pleasing his parents by obeying them, feeding the pigs, caring for the goats, getting the wood and the water, looking after the younger children, and playing with the village boys. He slept on the floor on a sleeping mat; he ate corn mush and beans. He worked, and he played, and he grew.

And then something happened: the Church came to Gonde.

It didn't come as a big beautiful building with a minister and choir and many members. It came in one faithful young school teacher.

The king of the region, or chief, was Chipucapuca, who lived in his capital village of Chissende. But neither the king nor anyone else in Chissende, or in the village of Gonde could read. This was bad, because from the government post nearby there kept coming notices and letters, and every time such a paper came, the chief, Chipucapuca, had to send a long way off to find someone to read it. Finally he decided to ask for a teacher, to be his official Reader of Letters and Notices, and to teach the children, so that later on they would be able to read his letters to him.

So, he went to the mission in Chissamba, for where else could he hope to find a teacher? Only the Christian church seemed concerned with teaching people to read.

Learn and sing

The teacher who came was called Victorino Bongo. Now Setende saw something new. He saw boys and even a few girls go to a little stick and mud school house every day, armed with slates and slate pencils. He heard them sing; he heard them read. He saw them write and he noticed that they kept themselves clean and wore clothes, trousers and shirts, or if girls, dresses. He noticed, too, that they did not lie and steal as did some of the other village children. He longed to go to school, too.

One day he asked his father to let him go to school. But his father was shocked. "Oh no, Setende," he said, "you must not go to school. In the first place if you were to go to school I'd be alone, and who would look after the goats and pigs?" Then he added, "And if you became one of those people of the book, you would refuse to have anything to do with the witch-doctor,

(*Over*)

**Mrs. Collins is the wife of the former principal of Emmanuel Seminary, Dondi, Angola.*

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and then where would we be? All our relatives would desert us!"

The teacher begged father Chipindo, to let little Setende of the big, very black, bright and thoughtful eyes, come to school, but Chipindo said, "No, I need him here."

But Setende kept running away to the school, secretly, and stealing little bits of knowledge. He began to learn a few letters and words, for the printed words in the books fascinated him. The teacher came again to Chipindo.

"Sekulu (elder) Chipindo," the teacher said, "you should let your son come to school. He is a bright boy and could learn fast."

At this, Chipindo got really angry. "How dare you interfere in my home," he cried. "If I let Setende go to school, then you must take his place and look after my pigs and goats."

The teacher went away sad and discouraged, and Setende cried a little when no one was looking.

Make boys men

So the days passed and Setende was 14 and almost a man, and the time had come for the boys of the village to go out to the camp that made boys men. The Christian school boys did not go, but Setende was neither a Christian nor a school boy, so he had to go out with the village boys.

The camp time passed and one day with great rejoicing the people welcomed the boys back to the village to take up their life again with added responsibilities and duties. But Setende felt no gladness in his heart, only great heaviness and sadness, and a disgust for the things he had seen in the camp. He was almost sick with a great longing to become like the school boys and again he begged his father to let him go, but still his father refused. Setende's friends said, "Come on, let's dance with the spirit dancers, for now we belong." But Setende said, "No", and again he ran away to the school, crept in and learned a little more.

At last his father saw that he could do nothing with the boy and so he called him. "All right, Setende," he said, "you may go to your school, but don't ever skimp your work or let the goats spend the night outside, or let the pigs go hungry. In addition to your regular duties you must bring in a tin of corn every morning and husk it and take off the kernels and winnow it." He said this because it was harvest time and everyone was busy. Setende was so overjoyed at the thought of school that he readily agreed to everything his father said. He did it all and went to school. On Sundays, he had to run off secretly to the worship services. If his old friends saw him going they would tease him and chase him and beat him, if they could. They were angry because he had grown away from them.

Then came the time for Setende to leave the little village school and go to the Centre to high school. He had passed all the tests and had proved himself worthy and his name was on the list to go. But his father again intervened. "No, I cannot spare you," he said, "if you go away who will do your work?"

Setende's heart fell. He knew that he would have to stay at home when the others went off to the high school. But his reading saved him and set him on the road to becoming a teacher himself, and then the pastor he is today.

His father was the head man of the village and known to the white man who had a little store nearby. One day the white man got tired of all the unpaid debts of the people of Gonde, so he sent a list of his debtors to Sekulu Chipindo, telling him to hurry up and collect and pay. But Chipindo could not read. How could he know enough to collect debts when he couldn't even read the message, and couldn't tell who was who in the list of names?

He called Setende and said, "Now we'll see if this school business is of any use. If you can read this list, I will never again stop you from going to school, but I'll help and encourage you."

With trembling hands, Setende took the paper, praying for wisdom. One part of his heart was singing with joy, but the other part was full of fear because he thought that a white man's handwriting would be different from a black man's. But when he looked at the paper, it was the same, and he read it all with ease. Old Chipindo held his hand over his mouth in amazement and shook his head in wonder. And when the list was completed, he exclaimed, "Now you can go to the Centre to school." Setende set out immediately on his road to learning.

Father was behind him

From then on, as he went from the Centre to the mission school and then down to Dondi to Currie Institute, his father stood behind him, helping him in every way, and Setende never had to repeat a year of school.

He was graduated from Currie Institute in 1946 and taught each dry season after graduation in the Luimbi country where he was sent to instruct. It was real missionary work and Setende, who in school had been re-named Feliciano, was happier than he had ever been. The name Feliciano comes from a word meaning happy, or blessed, and Feliciano was truly happy for not only had he learned to read and write, to do arithmetic and to speak and write Portuguese, he had learned to know and love Jesus Christ as his own Saviour. It had made all the difference to him. He no longer thought of the school as something of use to him, but as something that would fit him to help other African boys and girls to know Jesus.

It didn't come all at once to him; he began to know gradually about God the Father. He, with the other boys had mem-

(*Continued on page* 18)

I Joined a Drinking Club

by GEOFFREY JOYCEY*

FOR six years I was the minister of a Methodist Church in an English fishing port. A feature of the town was its "Clubs and Pubs." The pubs were the normal type of licenced premises at which liquor could be sold and consumed. They were limited to certain hours for their sales and the licence taken away at any sign of disorder or public nuisance. The clubs were theoretically limited to members and as such were regarded as private establishments and not subject to the hours or control of the Public House.

The result was that many a fisherman would be met at the dock gates by a taxi and taken direct to the club after a three-week fishing trip. He would not leave that club until every penny he had earned in those three weeks at sea had been consumed in liquor for himself and his "friends." I knew of wives who would meet their men at the dock and go themselves to the club, hating liquor and never drinking it, but by keeping alongside their men, hoping to get them away before all money went and a little could be "salvaged" for the home!

Den of Iniquity

We in the church knew of this situation but beyond an annual distribution of temperance material to the congregation, and a hint to the preacher on Temperance Sunday to refer to the subject, nothing was done.

One club was a few hundred yards from my church. We regarded it as "a den of iniquity," and the club members probably regarded the church as another kind of club to which people went who didn't like drinking.

I was challenged by this situation and in response to what I felt to be the leading of the Holy Spirit, I went one day and asked the secretary of the club if I could become a member. I have never seen a man more amazed, but I assured him my intention was to try to bridge the gap which obviously existed between the people he was getting into his club and those I was getting into my church. My name was submitted to a members' meeting in my absence and I was accepted.

Twin Sins

For a year I went once a week and spent a complete evening sitting and talking with people who had gone "to drink an evening away." They got to know me, and as they became daringly honest I learned some of the real reasons why liquor gets such a hold on some lives. There are a few things I had confirmed there; others I learned for the first time.

I didn't need to challenge their drinking habits. They knew they were wrong and either directly or indirectly would admit their sense of guilt. Often they began, "of course Padre, I haven't always been like this," or "what makes *you* come to a place like this?"

I questioned scores of them about how the drinking habit started and, while I found no one who could say he or she liked the first glass, all wanted to be like others and keep in with the crowd. The twin sins of pride and fear seemed the main incentives: pride in that they wanted to be as "big" as the other person, and fear of being, "the odd man out." The young thug type drank because, under the influence of liquor, he got an inflated idea of his own power and so would do things then he would be afraid to attempt when he was normal.

The older folk who had become habitual drinkers usually did so to escape monotony, loneliness or situations of which they were afraid. In their drugged sense, the load pressed less heavily. Temporarily at any rate, they were comforted. They freely admitted there was a reaction of gloom the following day, but at least they had had a brief respite from their burdens.

Another Mile

How clear it is that deep down these folk were seeking what only Christ can give . . . "Come unto me all ye that labour and are heavy-laden, and I will give you rest"! I never realized how relevant the Gospel is, until I got alongside these people.

No mere temperance propaganda is the answer to the drink evil. Our propaganda must be backed by a whole new concern and caring for other people, including those who fall for the liquor habit. It is not sufficient for us merely to think of them from the security of our church buildings as unfortunate sinners. We need to go to them and cultivate natural contact with them.

Out-live, out-laugh, out-love

We should not say to our members: "You ought not to belong to this group or that because liquor is evident there," but rather encourage vital Christians to go into such groups and outlive, out-laugh and out-love them without liquor! Risky? Of course it is, but did God ever lead us to believe we could walk His way and play for safety! I know that my visits to the club and the way I could laugh, and talk with those men and women, did more to loosen the hold of liquor on some of them than any of the temperance sermons I preached in the church they never visited!

Seeing something of the deeper need of such people reminded me that we are called to proclaim something far bigger than religious prohibition. We are called to show forth in our caring and sharing the Christ who can supply real strength, real companionship and free us from the misery of running away from our fears.

The right kind of mix

What can we do to fight the evil of strong drink?

We can use every aid the temperance agencies are able to supply to convince our church members of the danger of an occasional drink. Every victim of the drink habit began that way. A man may be strong enough to keep to the occasional drink, but his ability to help another person in real trouble with the habit is thereby weakened.

We should naturally mix with those who have the drinking habit, and in Christ show them a better way, remembering that this habit indicates a need in them that only He can meet. ●

**Mr. Joycey is United Church minister at Coaticook, Que.*

• The Bookworm • Welfare Organization?

Ad Lib

By J. A. DAVIDSON

IN a recent letter to me the editor, assuming that I have been obeying the apostolic injunction, "give attendance to reading," suggested that I do a column or two of comments on books I have been reading during the past little while. I'm not quite clear on what he had in mind—but perhaps a few rambling notes will satisfy him and not annoy too many readers.

It is proper, of course, that I begin on a strong, serious note by mentioning some of the theological works I have struggled with recently. (I must confess, though, that I have been taking quite seriously the warning given by Lord Peter Wimsey to another character in one of Dorothy Sayers' detective stories, a warning against reading too much theology because it has a "brutalizing influence.") I commend William Hordern's *The Case for a New Reformation Theology* and L. Harold DeWolf's *The Case for Theology in a Liberal Perspective.*

I was delighted, and just a little amused, to find each of them listing Donald Baillie's *God Was in Christ* as a representative work in his particular theological approach. To my fellow ministers I say: If you haven't read these two books get on with it right away, and read one immediately after the other and give your grey cells a workout.

But I must say that the most stimulating theological work I have read in recent months is Hugh MacLennan's *The Watch That Ends the Night.* This is a fine novel, perhaps even a great one. I think it is one of the most adequate novels ever written by a Canadian. One of the leading characters, Dr. Jerome Martell, seems in places a little unreal, but, on the whole, this book is a masterwork of the novelist's craft. But it is also a brilliant explication of the Christian doctrine of man in its sanely Calvinistic form. (Yes, George, I am suggesting that some Calvin-inspired interpretations of man are less than sane.)

Perhaps the theological theme can be summed-up in this way: Man thinks that he has lost God, but the pressure of circumstances bring him to the realization that it is he himself who has been lost and not God; and, exercising the freedom with which God has endowed him, he experiences salvation to the extent that he allows himself to be found by God.

There is not a technical theological term in the whole book—but a most profound theology is implicit in it, and, to use the fashionable jargon, it has undertones of a "Christian existentialism." (Up here on the frozen tundra I don't get to see many book-reviews, but it has amazed me that in the dozen or so reviews of this book I have read there was no mention of its profoundly theological undergirding. Surely the title itself, and Mr. MacLennan's past performances, should have caused reviewers to suspect that some theology had been subtly woven into the book.)

I have just finished reading St. John Irvine's *Bernard Shaw: His Life, Work, and Friends.* This is perhaps the best written of all Shaw biographies. Irvine was a close friend of Shaw's, and he writes an affectionate, but not at all uncritical, story of his life. It has many omissions (e.g. hardly anything on Shaw's quixotic campaign for alphabet reform)—but the author had to be selective to keep the book within manageable limits, and at that it runs to 599 pages, not one of which is superfluous.

(No, George, I didn't read the new unexpurgated edition of *Lady Chatterley's Lover.* Some years ago I did read an unexpurgated edition, the one Lawrence published in Paris—and I must say that I have no desire to read it again.)

Substitute or By-Product?

By VICTOR FIDDES

THE OBSERVER reviewer of Miriam Chapin's excellent book, *Contemporary Canada,* quoted a couple of statements that were of more than ordinary interest. One was:

"The United Church has assimilated all the elements which combined to form it, and become a body which agrees well within itself. It suits the general mentality of English Canada's substantial middle class . . . has become each year less and less messianic, more and more a welfare organization."

With the first statement we can feel flattered, and agree that the United Church suits middle class mentality. But her last statement bothers me. Just what she means by "less and less messianic, more and more a welfare organization" I do not know.

If her impression is that The United Church of Canada is coming increasingly to substitute good works for sound doctrine then I hope she is wrong. That there is in The United Church of Canada a persistent zeal for social righteousness is happily true. However, this passion or concern is not a substitute for, but a by-product of an evangelical faith which is rooted in sound doctrines of the person and work of Jesus Christ.

The general public may hold the impression of the church that the author of *Contemporary Canada* presents. The clerical leadership of the church in recent years has become more theologically-minded while the rank and file of church people have become more "practically" minded in their concept of the church and its work. The result may be that Canadians in general feel that The United Church of Canada is less interested in the person of Jesus Christ than in the good works of the institution.

However, if this condition applies, it is true of all churches.

Ten years ago Evelyn Underhill, speaking to an audience of Anglican priests, warned them of a perilous condition within the Church of England:

"A shallow religiousness, the tendency to be content with a bright ethical piety wrongly called practical Christianity, a nice, brightly-varnished this-world faith seems to me to be one of the ruling defects of institutional religion at the present time. We are drifting towards a religion which consciously or unconsciously keeps its eye on humanity rather than on Deity—which lays all the stress on service, and hardly any of the stress on awe: and that is a type of religion, which in practice does not wear well."

Miss Underhill comments that this trend will only be checked if the clergy are themselves "real men of prayer, learning

Rev. J. A. Davidson

Rev. V. Fiddes

Mrs. G. Taylor

Mrs. D. Vipond

• So Many Petunias

to know at first hand more and more deeply —and so more and more humbly—the ineffable realities to which they have given their lives. Therefore to become and to continue a real man of prayer, seems to me the first duty of a parish priest." •

The Queen and Petunias

By GLADYS TAYLOR

I OFTEN think now of a day last summer when we saw the Queen. We stood in the hot noon sun on the edge of the grass in front of the Legislative Buildings at Fredericton. The buildings were gay with flags and bunting and, somehow, tremendously regal, with the oil painting of Her Majesty hung high over the pillared entrance.

In front of us there was a bed of petunias, planted there, we suspected, for the Queen. And beyond the petunias was the paved driveway on which the soldiers would line up as the time approached for the Queen's arrival.

The reason we stood there in the hot sun, instead of back behind under the trees, was that we wanted to be as close to the Queen as we could. We didn't want to miss a word she said, or a gesture she made.

And so we stood in the hot sun on the edge of the grass—or almost on the edge. We couldn't stand quite that close because a commissionaire was patrolling a space about two feet wide between us and the Queen's petunias—obviously determined to save them at all costs.

As the noon hour wore on, and the heat increased, tempers began to fray. A little boy got sick. Everyone folded newspapers into hats and those who had no newspapers put kleenex or whatever they could over their heads to ward off the direct rays of the sun.

And then, as the time of the Queen's arrival drew near, more and more people began to fill in behind the first rows. Slowly but steadily these back rows began to edge forward, trying to get a place nearer the front. As this jockeying for position kept up, the front rows were inched forward—and ever closer to the petunia bed. The commissionaire patrolled his narrowing beat with determination — and rising temper. And perhaps to while away the time or because their tempers were frayed too, the crowd began to tease him about his petunias.

He snapped back at them; and they teased more.

The tension increased, the tempers got hotter, and the crowd edged closer and closer to the petunias.

And then the Queen arrived!

In that moment all restraint was thrown aside. The crowd surged forward. Desperately the commissionaire tried to hold them back. He got angry; the crowd got angry. He tried to stop them; they wouldn't be stopped. Angry words filled the air. The voices grew louder; the jostling more violent—and in the midst of all this turmoil the time for the Queen to speak came—and passed. And in their anger no one heard a word she said, or saw a gesture. And the petunias were all trampled into the ground.

Afterwards it all seemed such a waste.

Someone had gone to a lot of trouble weeks before to plan those petunias. Someone had carefully planned that moment on the steps when the Queen could be heard and seen by the most people. And all those people who were there waiting had undoubtedly planned carefully in order to be there at that time.

But because of a little too much sun, a little too much tension, a few too many frayed tempers, they had lost the one moment toward which they had all worked.

I've often thought since of the day the Queen came, and the crowd trampled the petunias. And remembering the frustration many of us felt in the midst of the turmoil around us, I've wondered if perhaps it wasn't a little like the frustration God sometimes must feel with us. As for instance when He sees a bulldozer tearing out a tree He has spent a century in growing, or when He sees the child's soul He has created being lost to Him because of a parent's neglect.

There are so many ways of destroying God's petunias.

• Encounter in Japan

Welcome, Stranger!

By DOROTHY VIPOND

SOMETIMES I'm ashamed to be a Canadian. It's not a good feeling and one I'd rather be without.

When we went to Japan and Korea, I proudly wore my maple leaf pin. Often people said, "Oh, you're a Canadian!" and went on to tell of one they had known in the war, or a missionary doctor. This was as it should be.

Questions would follow. "Where do you live?"

"Edmonton."

"Where is that?"

"Oh, roughly 1,000 miles from Vancouver; 2,500 from Toronto."

A long sigh would follow. Unbelievingly they would say "2,500 miles?", as though such distances were incomprehensible.

"How many people live in Canada?"

Brightly we'd reply, "almost 17 million."

"Only 17 million? Why half that number lives in Tokyo alone, and then there's Osaka, and Kobe and Nagano . . ."

"Yes, but remember there are vast stretches of Canada where no one can live. It's just rocks and snow."

"Excuse me, but still you have only 17 million. We have 90 million and our country is so small."

That was it. Again and again we were reminded of our vast empty fields and uninhabited north, while in Japan every grass blade is counted, every cow a family treasure.

I felt a little cross. What did they think we could do about it? We couldn't move half the Japanese people to Canada, could we? They couldn't farm our northland; they'd starve. The thought of Russia's farming experiments in Siberia stabbed my mind. Well, even if they could farm in the north, they wouldn't want to come, I told myself.

But whenever we spoke of Canada, to girls on elevators, to laundry check-girls, to newspaper vendors, they would smile

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How to make a Bequest

to THE UNITED CHURCH OF CANADA

BEQUESTS for the Church as a denomination, should be made to, "The United Church of Canada." Bequests for a local congregation should be made to the trustees of that congregation. The most general form of bequest is as follows:

> *"I give to The United Church of Canada the sum of..... dollars,"*
> *or, "All the rest and residue of my estate, I give to The United Church of Canada."*

A PARTICULAR part of the Church's work may be supported by adding a qualifying phrase, for example,

> *"I give to The United Church of Canada the sum of..... dollars for Home Missions."*

TO PERPETUATE the memory of a loved one, a clause in the Will might read:

> *"I give to The United Church of Canada the sum of..... dollars to constitute the Edward Smith fund. Interest only on which shall be used annually for the work of the .....Board."*

FOR helpful information or suggestions about the making of bequests you may write to:

***The Treasurer:* THE UNITED CHURCH OF CANADA**
85 St. Clair Avenue East, Toronto 7

LET'S MAKE CHANGES

(*Continued from page* 7)

and materialism of our generation. And they will be devoid of those fruits of the Spirit which ought to characterize followers of Jesus Christ.

Some time ago Middleton Murry, a British writer, said, "There are millions of Christians in the world; how do they manage to accomplish so little?" Most of us are a pretty mediocre and uninspiring lot. Our chief virtues are respectability, conformity, a sense of duty, and friendliness (often limited by caste). It is very unlikely that we remind others of a company of saints or heroes. And the danger is that while our numbers have swelled to enormous sums, our Christianity will become just another wholesome feature of our culture.

These are four of my major concerns. If you think they merit it, would you give them your serious thought. ●

HE RAN AWAY

(*Continued from page* 14)

orized the 23rd Psalm, and their teacher had taught them that the Lord is really their Shepherd, and their Heavenly Father loved them and cared for them every day. They memorized the first Psalm, too, and that Psalm, especially the first verse, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

This psalm was like a voice in Feliciano's heart, helping him to keep from doing wrong. It fed his heart and guided him until he came to know Jesus Christ. That came about when he was in the Central school. There he learned to love Jesus as his Saviour. In 1941 he joined the Catechumen class and prepared to become a church member. Gradually he realized that Jesus had died for him, and Feliciano Setende became a real Christian. He was baptized and joined the church in 1942. And ever since then he has gone on growing in the knowledge of God in Jesus Christ, and growing, too, in his Christian life.

Now, Feliciano Setende Chipindo is a minister. He is married and has two little children. His oldest is a son, whom they named "Henda" which means Mercy. He and his wife, Paulina, knew hours and days and even years of sadness and loneliness, as baby after baby died and their little home was empty. But again it was a Christian doctor who gave them a live baby, Henda, and now there is a little girl, too.

All through the years of disappointment and sorrow they were strengthened and comforted by Christian men and women who encouraged and helped them. When their families tried to make them give up

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Is There a Purgatory?

The Bible gives no support to the Roman Catholic doctrine of Purgatory. Salvation is the work of God through faith and is not to be achieved by good works or penitential sufferings. Eternal life is the gift of God. It is He who renews and transforms our lives and makes us fit for eternal fellowship with Himself.

Our rejection of the Roman Catholic idea of Purgatory, however, does not exclude the view that the life after death may be one of growth in grace and progress towards perfection.

PURGATORY is usually defined by Roman Catholics as a place or condition in which the souls of believers, after death, are cleansed by temporary penal suffering and thus rendered fit for Heaven.

It must be emphasized that those who believe in Purgatory do not regard it as a place or condition for the punishment of those who die without Christ or as enemies of Christ, nor as a permanent abode or state beyond death. Their teaching is that only those pass through Purgatory who are destined for salvation, who die "in Christ" or "in a state of grace."

Roman Catholics teach that the sufferings of Purgatory are penal, although they also hold that this suffering, while penal, is cleansing. Protestants, on the other hand, say that penal suffering is not necessarily cleansing; that cleansing is effected only by the grace of forgiveness appropriated by faith.

Reject R.C. View

For Protestants, therefore, this idea of Purgatory is unacceptable. It is contrary to Biblical teaching and the Christian revelation. It contradicts the truth of justification (or forgiveness) by grace through faith. It is on the ground of faith, not of merit or works, that eternal life is given, and the appeal of the Gospel is to a present faith, not a future cleansing.

Moreover, eternal life is not conceived in the New Testament merely as a future condition, but as a quality of life that may be appropriated on earth by the acceptance of God's grace in Christ.

While we reject the Roman Catholic idea of Purgatory, we must take note of discipline and growth.

We are accustomed to thinking of death as involving the immediate translation of the soul from this life to its final destiny. At death, according to this view, the Christian is instantaneously sanctified and enters into the bliss of heaven.

This teaching has its source in a misunderstanding of the New Testament teaching concerning judgment. Judgment, the reality of which we do not doubt, has been wrongly held to imply that at death a person is immediately assigned to a condition which has already been determined by the nature of his life on earth.

If we think of judgment in terms of a simple sentence of doom or pronouncement of acquittal by the Almighty Judge, then we naturally think of it as being followed immediately and irrevocably by the prison of Hell or the liberty of Heaven. But is this a true picture of judgment? Does it imply a true understanding of the God and Father of our Lord Jesus Christ? Is it not possible that judgment itself may involve the full realization by the soul of the awe-ful holiness of God and the horror of sin and thus result in "repentance unto life"?

Life's New Quality

If Christianity makes sense, the relation between the judge and the judged is not merely a legal one but a personal relation between the sin-bearing Father and His sinful children. Is it not conceivable that a soul might be saved through judgment itself by his awakening to the glory and love of God?

In any case, it must be noted that the teaching of the New Testament concerning final judgment is that it is not a judgment of individuals at death but a judgment at the end of history. Further, we must recall what we have already said concerning eternal life and anticipate what we shall say about a final judgment.

First, we have seen that eternal life may begin here and now. It is not merely "everlasting" life, but a quality of life made possible by the redemptive sacrifice of Christ and the gift of the Holy Spirit. This new quality of life in Christ, and especially the presence of the Holy Spirit, is regarded in the New Testament as evidence that in Christ the world to come "invaded" this world, that through the Incarnation eternity entered time.

If this is so, then in a sense death is already past for a Christian. His essential death is his death to sin. He dies at his baptism, at the time of his acceptance of Christ as Saviour and Lord and his renunciation of self and sin.

If these things are so, judgment also is past for the Christian.

Then we may conclude that, while death is a real crisis, there is no reason for thinking that it involves a sudden and irrevocable judgment nor the instantaneous and complete sanctification of a Christian. And if the Christian's ultimate destiny is not determined at death, why should we think the possibility of salvation for the non-Christian ends at death? . . .

A Note of Urgency

We come to the Bible with the thought of death as a razor's edge that sharply divides life as we have known it from that which lies beyond, and we meet with passages which seem to say that at death there is not only a complete dismantling of this life but a final rendering to every man according to his works. There is, for example, the note of urgency in the New Testament proclamation of the Gospel: "Watch therefore, for you know neither the day nor the hour." There is the suggestion that there comes a time when it is too late to seek entrance into the Kingdom of God, when the door is shut forever, as in Jesus' parable of the bridesmaids.

And then there is the apparently explicit teaching of the New Testament that there are only two classes of people—goats and sheep, the lost and the saved, who "will go away into eternal punishment" or "eternal life."

What should be said of these New Testament passages that are often appealed to in order to argue that destiny is determined at the time of death? In the case of the first three passages referred to in the paragraph above, it must be noted that they refer not to the death of the individual but to the return of the Lord and the end of time itself. In the early Church this no doubt intensified the sense of urgency.

Growth in Grace

Turning to the other passage quoted above, which contemplates only two classes of people, one destined for "eternal punishment" and the other for "eternal life," the situation contemplated is the same as for the other passages. It is not at the death of individuals but "when the Son of Man comes in his glory" that the separation of souls takes place. Here again, there is nothing said to exclude the possibility of discipline, cleansing and renewal after death.

To believe in Purgatory in the Roman Catholic sense, then, is impossible for us, but to believe that after death the experience of the Christian is one of growth in grace, a "progressive development in character and service," is surely quite reasonable. We have tried to argue, how-

(*Continued next page*)

from the new book, "Life and Death," produced by the United Church's Committee on the Christian Faith and edited by Arthur G. Reynolds.

IS THERE PURGATORY?

(*Continued from previous page*)

ever, that we should not think of this growth of the Christian as taking place in some temporary state or place but rather as the continuation of the eternal life he enjoys on earth. This does not mean that there is sin in heaven if we are careful to define sin as rebellion against God, resistance to His will. We may well believe that the power of sin in this sense is broken forever when the Christian passes beyond death, although he may still not be perfect.

It has been argued that the words of Revelation 14: 13, where Heaven seems to be described as a place of rest, are actually, if properly interpreted, a support to the idea that activity and growth belong to the life of Heaven. When John speaks of "rest" he does not mean idleness. "Rest" must be taken closely with the following phrase, "from their labours," and "labour" here means "wearisome labour" or "travail." John then adds: "for their works do follow them." (AV) and "works" here is a different word than the one in the former part of the sentence translated "labours." John surely means that exhausting toil and striving are past for the Christian at death, while progress and activity and service will mark his life in Heaven. ●

HE RAN AWAY

(*Continued from page* 18)

the faith and go to the witch-doctor to be divined over, they remained true to their Lord and trusted in His promise.

Feliciano says today that it was not any sermon or sermons that brought him to Christ, but the example of Christian boys and girls and a Christian teacher who gave him the desire, and the written Word that brought him to Christ.

When the church sent him to Luimbi country as a teacher he thought his life was full, and that he had his heart's desire and had found his way to serve God. But God had other plans for him and one day the Church of Chissamba called him to enter the ministry. Feliciano felt himself unworthy, and he did not want to give up his teaching. But he and his wife thought and prayed about it and searched the Scriptures for guidance.

Gradually the conviction grew that this was not a call from man, but a call from God. So Feliciano entered Emmanuel Seminary in Dondi and took three years' training, finally graduating in 1956, when he was ordained in May. And now he is back in Luimbi country, happier than he has ever been, bringing the Word of Life to his people, living a Christian life among them and helping others to join the Christian family. ●

WELCOME STRANGER

(*Continued from page* 17)

and bow, and if they could speak English would say, "I want to go to Canada, some day."

Many would like to come. Canada in the 20th century has become the land of dreams that the United States was in the 19th. It is a symbol of hope, of middle-of-the-road politics, of a small nation strong enough to speak for all the little "have-not" nations. Yes, Canada is a magic word.

Then a cloud would come over the face of the speaker. The conversation would

(*Continued on page* 30)

Prayer for Any Mother

Behold her day: the always-to-be-done,
Insistent round of lowly little chores,
The day-to-day and year-to-yearly run—
Eliminating fingerprints from doors
And windowpanes; to laundering, a slave;
In kitchen cell, a dedicated nun;
To dirt and dust a tyrant to her grave
Where life is finished, scarcely yet begun.

God, give her grace to face these, one by one,
Until at length her thread of life be pearled
With all the jobs that waited to be done,
Each one an "Ave" for her little world,
Glad offering of loving thought and care,
Herself a rosary of endless prayer.

—*Doris King*

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By EDWARD CRAGG

Love Lasts On

HENRY DRUMMOND called it "The Greatest Thing in the World"; Kagawa describes it as "The Law of Life."

Yet looking out on the world in which we live there is little evidence that love is the supreme law of life, or indeed that it plays any important role in the drama of everyday life. Too often love appears a romantic luxury in a world where conflict is the grim condition of survival.

How then could Paul, whose world was not so different from ours, maintain that however important faith and hope might be, "the greatest is love"?

It would be easier for us to grasp his meaning if we were reading his letter in the original Greek; then we would realize that he was using for love not the word *eros*—from which our term *erotic* is derived—but rather a quite unusual word, *agape*. This rather colourless word had been taken by the Christians, and used to describe the new and wonderful kind of love they had encountered in Jesus, and now experienced among themselves.

When Paul said, "the greatest is love," he meant a love defined by Jesus' life and death. He meant Jesus healing the sick, and touching the leper. He meant Jesus calling Judas "friend," at the gate of Gethsemane. He meant Jesus praying, "Father forgive them," as the rough soldiers pounded home the nails.

"Greater love hath no man than this, that a man lay down his life for his friends." Paul meant that kind of love.

In the light of the life of Jesus we too begin to understand what Christian love ought to mean.

We recall that love on the merely human plane, love within the circle of family or friends, is often demanding and even selfish. It gives, but it also wants to get. And if the response is not forthcoming, if it feels slighted or ignored, it can quickly wither, or even turn to resentment.

Whereas love like that of Jesus does not demand anything in return, not even love. It is willing to make the greatest sacrifices even for those who seem utterly unworthy of them; so that "while we were yet sinners, Christ died for us." (Rom. 5: 8)

Knowing human nature as we do, we realize that this Christian love must be more than a matter of the emotions, of feeling loving toward someone else. Feelings come and go; they are often swept aside by some stronger emotion that surges up within us. In contrast, *agape* is far more a matter of the will. It means a steady, clear-sighted resolve to act in a certain way toward others.

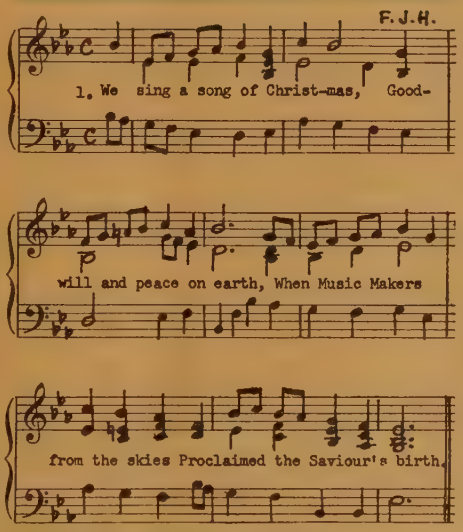
Hence it can be stated as an ethical imperative: "Thou shalt love." James calls this "the Royal Law," and again "the Law of Liberty." (James 2: 8, 1: 25) It is the Royal Law, because our Lord Jesus lived on this basis. It is the Law of Liberty, because once we accept it as our governing principle we no longer have to worry about trying to live up to a multitude of lesser laws. Love will guide our steps in the way we ought to go.

So while the Jewish Rabbis counted over six hundred separate commandments which every Jew should obey, the Christian has only one Great Commandment. Love is the fulfilling of the Law, as Paul said. For love never wrongs a neighbour.

And love offers the only creative or hopeful approach in dealing with an enemy. Because love involves the will rather than the emotions even this can be stated as an imperative: "Love your enemies."

So it was possible for Dr. Helen Kim of Seoul to write as the Communists advanced: "There is overwhelming peace in my heart, and full confidence that everything is going to work out all right. With hope never-dying, faith that gives strength, and love that embraces even enemies." Thus, in face of fear, in face of hate, love lasts on. (1 Cor. 13: 13, Moffatt.)

The Music Makers' Corner



2. We sing about the shepherds
   Upon the hills that night:
   They feared the angel of the Lord
   Who shone in heav'nly light.

3. We sing about the wise men
   Who saw the shining star,
   And came to worship as they brought
   Rare presents from afar.

4. We sing our song of gladness
   For all that we can do
   To make your dreams of happiness
   On Christmas day come true.

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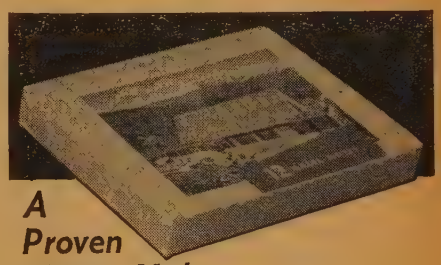

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

ONE of our most vivid memories of 299 Queen St. W. is of the visits of Mr. J. S. Woodsworth to see his friend the editor, the Rev. W. B. Creighton. We enjoyed the spirited arguments on politics and looked forward to the quieter talk on spiritual things that always followed. When he left, we felt as if the minister had called—and he had. Once when Mrs. Woodsworth was with him, they stepped into the Board Room to see the portrait of the Rev. James Woodsworth. Mrs. Woodsworth did not think it good, but the physical likeness between father and son was striking. As well, both loved people, both were pioneers, the older for the Methodist church on the prairies, the younger in the field of social welfare. In this issue we carry Dr. Mutchmor's review of *A Prophet in Politics*. . . There are so many books at this time of year! We wish time could be found to savour them fully. One we've put aside for more leisurely reading is the paperback, *The Literary Situation* by Malcolm Cowley, a survey of post-war writing and publishing. There are tantalizing bits we discovered as we ruffled the pages. . . We want to share a definition of reading we found the other day. Mr. Rod Nordell, Book Editor of *The Christian Science Monitor,* when going on vacation told a colleague, "this year the editor is not going to read anything but a map." However three weeks later he realized he hadn't kicked the habit. He had been reading. "Each afternoon when the children were napping, he felt *that old black and white magic.* Every unturned page was a country he must know. He had brought along a box of books, just in case." No one loving books would mind being under that kind of spell.

Adventures of the Mind

From **The Saturday Evening Post. Edited by Richard Thruelsen and John Kobler.** (McClelland & Stewart, $4.50).

Reviewed by R. C. Chalmers.

Some of us have had the privilege of reading most—or all—of these essays when they first appeared in **The Saturday Evening Post.** There are 21 essays and the writers are authorities in their own special field. The subjects considered range all the way from biology to architecture, from poetry to war, from music to semantics, from religion to human love.

Among the prominent writers of these pages are J. Robert Oppenheimer, Aldous Huxley, Edith Sitwell, Fred Hoyle, Lewis Mumford and Bertrand Russell.

One of the most fascinating chapters to this reviewer was the one by J. Robert Oppenheimer on "The Mystery of Matter." No longer can it be said that religion alone deals with mystery. Here is an outstanding scientist making real to us the realms of mystery that unfold before modern science and which it cannot plumb.

Paul Tillich's essay on "The Lost Dimension in Religion," the dimension of depth, makes us realize anew the superficiality of our age.

This is a book that pays re-reading, even when one does not always agree—in fact may profoundly disagree—with some of the points of view.

Mark Van Doren writes a brief Introduction.

Today's Novels

Dr. Wilson reviews two novels and a biography.

The Young Minister

By Peter Goulding. (Wilde, $2.50).

The form of this novel—a reprint—is a day-by day diary of a young clergyman. After a brilliant academic record he was a failure in his first church. He started again with a new approach to his mission in Knotty Ash, a small New Hampshire village. He finds interesting people to work with, the town philosopher, the town reformer, the taciturn grocer, a hermit with his intelligent and loyal great Dane. There is feuding between neighbours, a murder, and an amusing courtship by correspondence. Throughout and in the background is Peter's love for Stella. Here and there are passages of great artistry as the author describes the beauty of nature reflected in the changing New Hampshire seasons. A simple story of life in a small community. It is interesting and will hold the reader's attention to the end. He will put the book down with admiration for Peter's conception of his place in the community and the success of his experiment.

The Darkness and the Dawn

By Thomas B. Costain. (Doubleday, $4.50).

The armies of Attila the Hun "the Scourge of God" swept over Europe in the 5th century A.D., burning, killing, laying waste vast areas of fertile land. This sets the stage for Thomas B. Costain's stirring historical novel **The Darkness and the Dawn.** There are thrills galore, a horse race, a unique court case, whip duel, hair breadth escapes. There is intrigue, spying and counter spying. A weak Emperor rules Rome, and a weaker Empress. Cruel task-masters beat slaves into insensibility. There are situations in which the reader is held in breathless suspense. Throughout there runs a story of two young people, Ildico, a golden-haired beauty of the Roymarks, and Nicolan of the Ildeburghs. Their loyalty survives long absences from each other and for the girl offers of marriage, wealth and position. Mr. Costain, one of the great historical novelists of our day, has produced a book with a wealth of historical material and of absorbing interest.

Portrait by Heermann

T. B. Costain

Here Comes Elijah

By Frances Dunlap Heron. (Bethany, $3.95).

Here Comes Elijah is the biography of a Missouri farmer written by his daughter—a professional writer and editor. The story is told with nostalgic candour and detail. Elijah Scott Dunlap was a solid, down-to-earth leader in the church and community. He had a prosperous farm which he sold in order to give his children a college education. He was hard hit by the depression and ended up working a little garden and peddling the vegetables throughout the neighbourhood, while his wife helped out by baby sitting. There were other tragedies besides the loss of property. He lost two children, one in childhood, and an only son in an airplane crash. Throughout it all Elijah retained his faith, and his interest in the church. The book reflects the effect on the thinking and farming techniques in the change from the horse and buggy to the automobile and tractor. It shows, too, how much we owe to stalwart leaders in rural areas who are the backbone of the communities. Something that needed to be done. Mrs. Heron has done it well.

The War Lover

By John Hersey. (McClelland & Stewart, $5.50).

Reviewed by A. C. Forrest.

According to Harper's there are 15 thousand novelists in America and only 12 to 20 of them make an adequate living from full-time novel-writing. We assume Hersey is one of these; for he has been a top-flight novelist for over a decade.

The critics prophesied when **A Bell For Adano** was published that he might become a great novelist. It won a Pulitzer Prize, and since 1947 Hersey has been working full-time on fiction. He produces a new novel every three years.

Whether he is great or not, I don't know. I don't like **The War Lover** as well as several other earlier books. But it could become an historical document. If there are to be no more wars like the last one—and how can there be?—then there will be no more flying fortress tours trying to complete a tour of 25 missions.

This is the grim account of such a crew on its tour. It's suspenseful, but in a different way from the typical exciting war story. This gets right under the skin. It's not what happens or might happen when the fighters attack or the bombs drop; it's what all this does to men who drop bombs. It's back in the mess, on leave, in their quarters. It reflects life on and off a bomber station, with brutality, sex, earthiness, vile language, hatred of men who fly for each other. There is love and tenderness also, and what fear does to a man down deep. The book is not always pleasant. But it's stuff about men who love war.

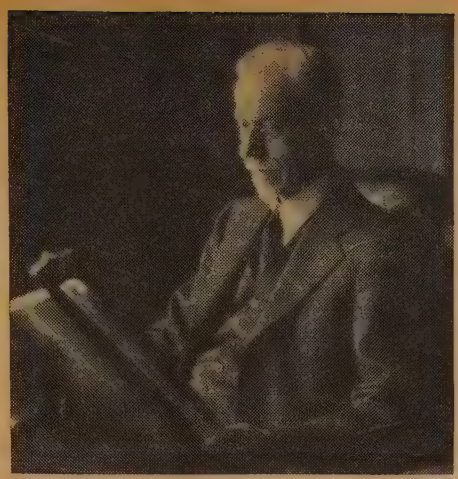
A Prophet in Politics

By Kenneth McNaught. (University of Toronto Press, $5.95).

Reviewed by J. R. Mutchmor.

This full length biography of a great Canadian will be widely read both by those who are interested in the future of the CCF and those who predict its demise. It is a far cry to the 10's, 20's and 30's of this century, when J. S. Woodsworth, by study, church work, social and welfare endeavours, and many itineraries, laid the foundation for his career in politics.

This biography appears when there is a sharp polarization of the right and left; of free enterprise and communism. Today,



Karsh

Mr. Woodsworth reading in the Parliamentary Library.

middle liberal ground is difficult to occupy and hold. The socialist forces, led formerly by men like Woodsworth, are on the defence or in retreat. Professor McNaught's book about Woodsworth, however, will give them and many others both comfort and guidance.

The author is both a careful historian and an advocate. His book adds some significant paragraphs or even a brief chapter to the record and events in Canada. It supplies both fact and valued judgment about Canada's first Christian socialist.

The book gives five pictures of Woodsworth: the young student and Methodist minister; the social worker busy behind the scenes; the unemployed dock worker identifying himself with the plight of the forgotten man; the itinerant speaker and organizer, averaging 200 or more addresses a year, even when his health was frail; the parliamentarian who provided the initiative for more sections of our country's social security and controlled financial programme than any other member of the House of Commons, not excepting its Prime Ministers, Borden, King and Bennett.

The book lacks feeling. Its scenes of near tragedy do not evoke sympathy. The major problem of unemployment is presented chiefly on the economic level. The author, while conscientious and thorough, it would appear has never been on a breadline, nor come within smelling distance of the slums, nor experienced soul-robbing poverty. In spite of his too academic approach, however, he is to be commended for his excellent scholarship, clear writing and evaluation of a complex of economic and political factors. There is a movement and colour to the book that reflects the crucial events and decisions it describes. The author attacks snobbery. He deflates representatives of big business. He detests parliamentary humbug and has no patience with legal trickeries.

One of the best sections of the book is its description of the general strike in Winnipeg. Here, however, the author fails to note two major economic factors: the end of the building boom in Winnipeg with the stoppage of immigration and the completion of the Trans-Continental Railway; and the adverse effect of the opening of the Panama Canal on Winnipeg as the gateway of the west.

It is fortunate that this book is published now because of its spotlight on civil liberties. Its story of section 98 and its final removal from the criminal code should be studied by our Prime Minister and all others concerned about civil liberties. The story of section 98 throws a sharp and critical spotlight on the recent legislation of Newfoundland and British Columbia.

Woodsworth's chief contribution was made in the building of Canada's Welfare Society. His endeavours in this important field ranged all the way from old age pensions to the establishment of the Bank of Canada. He contributed to such important endeavours as the establishment of the national employment centres and the unemployment insurance programme.

This book tells the story of "A Prophet in Politics." Woodsworth certainly was not a prophet easily "shaken by any wind." He stood alone against war. His position in regard to this terrible issue was held without fear or favour. His final witness to this deepest of all his convictions brought on his first and second strokes — illnesses that resulted in his relatively early death.

The total impression of the book is favourable and commendation of it to a large reading public is in order.

As Others See Us (Scots of The Seaway Valley)

By R. J. Fraser. (The Beamsville Express, Beamsville, Ont., $7.50).

Reviewed by A. J. Wilson.

R. J. Fraser of Ottawa, well known to readers of **The United Church Observer** as the author of the series of articles, "The Door Bell Rang," has recently had published a full length book under the title **As Others See Us.** It is primarily an account of the Fraser clan in Canada. Five Fraser brothers emigrated from Inverness-shire in Scotland and took up land on the south shore of the St. Lawrence, the most easterly part of Upper Canada, and across the river into Glengarry County. They were a hardy, able group whose descendants not only continue to give leadership in the home counties, but many of them have achieved positions of prominence and responsibility in the governmental, economic, and cultural life of Canada. But if this was all, the book would have little appeal to the general reader. It has, however, a distinct place in the historical literature of our country. The writer

(*Over*)

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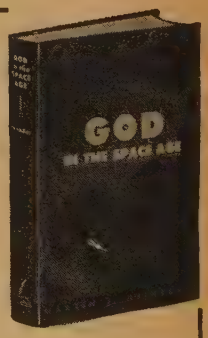

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describes the home life of the early pioneers; their battle with the elements, their struggle to clear the land, their constant fear of wild animals, and the occasional brush with the Indians. The ingenuity of the pioneers is shown as they adjust themselves to conditions with which they were at first unfamiliar, and their success in establishing organized work and business that grew out of these conditions; lumbering, rafting, maple-sugar making, blacksmith shops, asheries, cedar distilleries, and crude transport facilities. The simple pleasures of social life, establishment of churches, and founding of schools, are set out in fascinating accuracy. This book stimulates reader interest in days and conditions all too easy to forget. It makes the reader vividly aware of the debt he owes to the pioneers. It should have a wide appeal. A section of interesting pictures adds to its value.

Two for the Maritimes

Atlantic Anthology

Edited by Will R. Bird and Alec Lucas. (McClelland and Stewart, $6.00).

Reviewed by John Webster Grant.

I heartily commend this book to all who wish to know the Atlantic provinces more intimately. Residents of those provinces will want to read it, I am sure, apart from any commendation of mine.

The great Maritime authors are all—or nearly all — included, from Champlain to Haliburton to Hugh MacLennan. The Fredericton poets are here. So is Pratt, and so are the Pittmans and the Ryans. There are descriptions of the Miramichi fire and the Halifax explosion and of an involuntary departure from total abstinence at Green Gables. If you are wondering about the source of a favourite item of Atlantica you are likely to find the answer here. You may make some discoveries, too—my favourite find was "The Fruits of Toil," a Newfoundland story by Norman Duncan.

Intermingled with Atlantic classics are some essays that seek to interpret Maritime life and literature. These are well selected, although it is at this point that one most regrets the editors' decision to use only previously published material. Phyllis Blakeley has an account of the origins of Maritime literature that comes close to brilliance.

The publisher is to be commended on an excellent job of production. The book is a joy to see and to handle, the dust jacket tasteful but most atmospheric.

I have only two complaints, both relatively minor. Knowing how tightly religion is woven into the fabric of manners, politics and outlook of the Atlantic provinces, I am disappointed to find almost no hint of the existence of Antiburghers or New Lights or the Salvation Army. It is true that the editors have quite properly undertaken to set an atmosphere rather than to provide a connected history, but I still detect a certain lack of balance.

I suggest, too, that in future efforts of this kind the publisher should seriously consider dating the contributions. I was somewhat disconcerted, for example, to find in an article by Joey Smallwood that seemed quite contemporary a reference to "the great Imperial Airways transatlantic air line now being arranged with Cobbs Camp, Newfoundland, as the connecting link."

The Maritimes

By Will R. Bird. (Ryerson, $4.50).

Reviewed by A. C. Forrest.

The first thing I did when I picked up **The Maritimes** was go through the 30 pictures in the centre of the book — along with the family who like the Atlantic Provinces, too. We had seen 28 of the 30 places pictured. And we felt we would like to see them all again.

Mr. Bird

But you don't have to live in, or visit that lovely country down by the sea to enjoy this book. Bird introduces you to the places you are likely to go if you plan your vacation. He takes you around the right trails, through the loveliest valleys, along the finest shores. He says he did it without plan or schedule. But that's the thing you'll likely do with plan and schedule. And he weaves in lots of history and local legend.

Best of all are the people, their yarns and their folk-lore. You could move those folk from their rocks and coves and valleys and plant them on the flattest inland prairie, and they would continue to be Maritimers. Bird's got the savour of it, and whether it's memories, dreams or hopes the reader has, his new book will put the salt on them.

The Wonderful World of the Theatre

By J. B. Priestley.

The Wonderful World of Communication

By Lancelot Hogben. (Doubleday, $3.49 each).

The Wonderful World of the Theatre by the author and playwright, J. B. Priestley, begins in ancient Greece and brings the reader by photograph, illustration and text down through the ages to the mobile theatre of today. The story is nicely balanced and clear.

The Wonderful World of Communication comes out when the eyes and attention of all are on this fascinating subject. Written by Lancelot Hogben, internationally famous scientist, it opens with "Art to Alphabet", goes on to "Magic Lantern to Movie" and tells the ever widening story through the three mediums — illustrations, photographs and text—to the most up to date electronic machine used for translation, and a magnetic storage drum that can take a grammar and dictionary of up to 10,000 words.

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The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. *Is the divorce rate increasing and if so, what steps has the church taken in offering guidance to these people?*

A. It's been going down since the war. A great deal of counselling is being done by pastors. A special commission is at work and much help is being given through the Young Adult Committee.

Q. *I consider myself to be a Christian in the United Church, but there are a few questions I would like cleared up concerning the belief of The United Church of Canada in regard to baptism. 1. Does the church regard any such place as limbo as existing, and if they do, what and where is it?*

A. The United Church has no teaching about limbo.

Q. *Why do some Official Boards act as though money grows on trees? Why do they ignore elementary democratic principles, expecting congregations without prior consultation to accept, support and pay for the high-flown financial schemes?*

A. Probably because no one in the congregational meeting ever stands up and says the things you have just written. After all, the congregation, at annual meeting time, always has the opportunity to accept or reject the budget, and to elect new members of the Official Board.

Q. *Why don't more congregations repeat such historic hymns as "Unto the Hills" and "O God of Bethel," etc., when the children are present so that at an early age they may learn to love these hymns?*

A. We agree with you, but apparently we have been going to different churches for we often hear such hymns sung when the children are present.

Q. *Why doesn't the church hold summer schools for clergy, so that they could have a less costly but a very helpful holiday season?*

A. There are such schools, but not nearly enough of them. We are often asked why more of our colleges don't do this sort of thing, so that our ministers who want to go to summer schools don't have to look for something in the U.S.

Q. *When the congregation recites in unison the Apostles' Creed, I cringe when I come to the words "I believe in the Holy Catholic Church." I feel I'm declaring a belief in the Roman church. Maybe I'm just sensitive, being an ex-RC but I know that the Roman church claims exclusive rights to the word "Catholic." What do you think?*

A. Most of us deny their claim. However, Lutherans agree with you and say "Holy Christian Church." We suspect you are especially sensitive.

Q. *Why do so many head office officials try to front-run in the press?*

A. We suppose it is because the press asks them questions and because when they answer they sound as if they know what they are talking about. Also personnel in a national office learn how to express themselves in terminology the press can use.

Q. *How can a rural minister promote projects in which he believes, when he is continually met with the opposition, "It might work in the city but it would never work here"?*

A. Some ministers, this kills, to others it proves a challenge. We doubt that any minister serving in a rural church escapes it.

Q. *Our church is in a mess, not because of irresponsible elders, but because the young minister and younger members and* adherents *want to run the older elders and laymen out. These older men have been (and still are) very faithful to their church. They have good financial heads. What can you do in a case like this? The younger members cannot supply the financial backing.*

A. Flood your fires of dissension with common sense. It is disastrous to set older men of superior religion and thick pocket books against impoverished but zealous youth.

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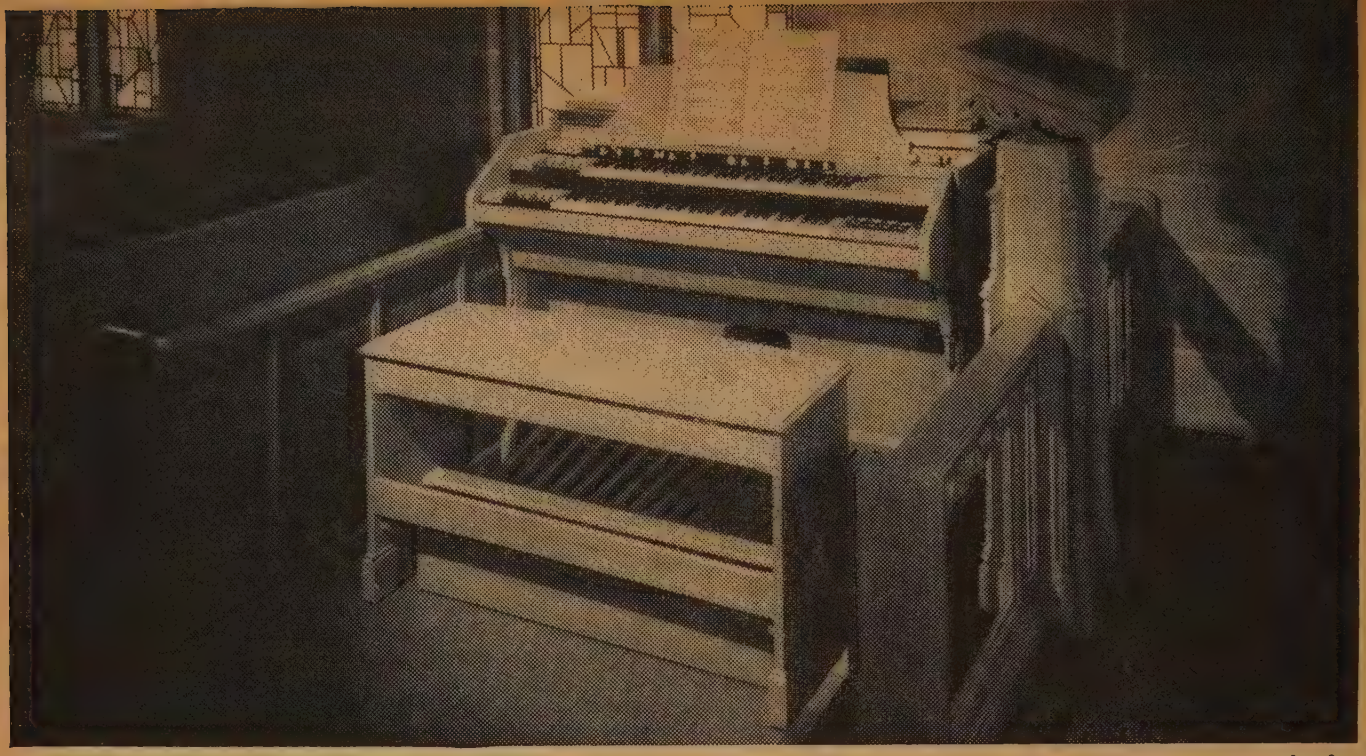

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About People and Places

Anglican Recognition Essential

Union between the Anglican and United Churches can only come about with recognition by the Anglicans of the claim of the United Church that it is a true church, the moderator, the Rt. Rev. Angus J. MacQueen, said in Montreal. He was speaking at the fall conference of the Christian Reunion Movement.

"The thorny problem that is central to all discussions on reunion is the church and the ministry," Dr. MacQueen said. "We are prepared to accept a form of episcopacy so long as we are not forced to accept a position which maintains that episcopacy is of the essence of the faith, since such admission would be tantamount to recognizing that we are not a church."

The contribution of the Anglican church to union is its emphasis on the sacramental life, its three-fold ministry, in the field of liturgies, and through its episcopal system. The United Church, the moderator thought, would bring a recognition of the contribution of the laity, the values of corporate communion, freedom of expression in worship, and the presbytery.

Dr. MacQueen's concluding lecture suggested such practical measures as intercommunion, a mutually acceptable ministry in communities where only one clergyman of either church was present, and prayer together as steps toward a common understanding.

Missionaries Tour Canada

First-hand stories of "The World In Turmoil" are being told by international missionary teams travelling across Canada under Missionary and Maintenance auspices. Their exacting itinerary has been aided by sunny weather in the Maritimes, and hampered somewhat by heavy storms and blocked roads in the west.

The Rev. Timothy Tam of Hong Kong, and Enrique Kapinala Sukuacueche, made a deep impression on all who heard them in western Canada.

In eastern Canada, the Rev. Roy Neehall, Trinidad, Professor Sun Chough, Korea, and Mrs. S. R. Collins, Angola, brought the story of their experiences on particular fields and the cause of overseas missions at this critical time to the attention of crowded congregations everywhere.

Writing of the Kingston, Ont., meeting, Dr. W. F. Banister expresses the opinion of those in charge. "Queen St. Church was packed to hear these men," he writes. "Both Timothy Tam and Roy Neehall made a tremendous impact on us."

From Saskatoon, where the team spoke at a Hi-C and YPU rally, the Rev. D. E. Browne makes this comment: "This type of rally brings our overseas guests directly into contact with the people who are likely to respond to a call to full-time service in the church."

Dr. H. E. D. Ashford, just returned from travelling with the team in the Maritimes, says, "People have learned a great deal about the work overseas. And we have learned a lot to put into effect in the future."

Cross in the Wall

The old Celtic cross from the First Baptist Church, Montreal, is now set into the wall of **Montreal West United Church.** When the church at Guy and Dorchester Sts. was being wrecked, the Rev. Dr. G. Campbell Wadsworth arranged for the cross to be saved. Later it was brought to the United Church. At the dedication last month, Dr. Wadsworth stated it was there to honour members of the Baptist church who, because they had no church of their own in the area, had joined the United Church in Montreal West.

Bishop Defies Communists

Bishop Otto Dibelius of Berlin defied Communist threats to bar him from the Soviet Sector, and preached the Reformation Sunday sermon in East Berlin's St. Mary's Church, last month.

The Bishop, who is chairman of the Council of the Evangelical Church in Germany, was threatened after he had published a controversial booklet in which he contended that neither the East German Republic nor any other totalitarian regime constitutes a "supreme authority" to which Christians owe allegiance in any Biblical sense.

Although notified by authorities that he could no longer preach in East Berlin, Dr. Dibelius drove unhampered past guards at the Brandenburg gate to make his scheduled once-a-month appearance in the pulpit of St. Mary's. Over 2,000 people crowded into the church long before the service began.

Students Invade Guelph

Emmanuel College and United Church Training School students invaded Guelph Presbytery last month in a triple capacity—preaching, singing and recruiting. The theological students preached at morning services in a number of centres. Following supper in Trinity United Church, Kitchener, Ont., the 45-voice student choir, conducted by Emmanuel Principal Dr. Kenneth Cousland, led in a service of praise. The organist was first year student John Ambrose. Miss Geraldine Bairsto and Murray McBride spoke briefly.

Afterwards the students answered the young people's questions concerning their choice of vocation, the reasons for choosing it; the educational requirements, the cost, and among others, whether or not it is advisable for pre-theological or theological students to marry during their courses.

Integrating the Women

Presidents and executive officers of Toronto Conference Women's Federations, WMS and WA's met recently to hear Mrs. George Paul, chairman of the programme planning committee of the Dominion Council Woman's Association, and Miss Dorothy Young, WMS home organization secretary, introduce and discuss programme materials and to suggest how these might be used to make clearer the necessary steps towards integration of the women's organizations.

In the Muskoka Presbytery, a fall rally was held in Huntsville for both WA and WMS groups. One hundred and fifty women heard Mrs. C. S. Patterson, WMS first vice-president, and Mrs. K. R. Rose, past president of the Woman's Association, speak on the new women's organization and answer

(*Over*)

I heard the voice of the Lord say

Who Will Go For Us?

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INDIA NEEDS: 1 Doctor

HONG KONG NEEDS: 1 Minister

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KOREA NEEDS: 2 Ministers, 1 University Teacher, 1 Agriculturalist

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questions that are uppermost in the minds of women. In the worship services emphasis was placed on the responsibility of the individual Christian to learn more about the whole work of the church.

Newfoundland on the Air

The **Rev. Lester Burry,** president of the Newfoundland Conference and well known as a former mission boat skipper on the Labrador coast, will broadcast from St. John's over the Trans-Canada network of the CBC, Dec. 13, 2.30-3 p.m. EST.

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Aided New Presbytery

The **Rev. George H. Thomas,** Scarboro, Ont., who died October 23, took an active part in the formation of the new York Presbytery, and as its first secretary guided it through many complex problems. He was ordained in 1914 and served the Baptist church at Memorial Institute, Toronto. After teaching for a number of years, he came into the Presbyterian ministry in 1923, and served a number of charges before going to Markham, Ont., where he remained for 10 years, retiring in 1957. . . The **Rev. P. D. Muir,** Westmount, Que., died October 22. He was ordained in 1895 and served Revelstoke, B.C., and a number of pastorates in the Montreal and Ottawa Conference before retirement in 1937. . . The **Rev. Clarence L. Poole,** Acton, Ont., died October 10. Following ordination in 1906 his charges were in the central conferences. He retired in 1942. . . . The **Rev. W. J. Mumford,** Toronto, died October 21. He was ordained in 1915, had charges in the central conferences, including Second, Sault Ste. Marie, Delta, in Hamilton, and West, in Toronto. He retired in 1952. . . . The **Rev. Richard S. Johnston** died October 27. Ordained in 1915, he, like Dr. Mumford, served both Delta in Hamilton and West in Toronto; also St. Andrew's in both Chatham and North Bay. He retired in 1955. . . The **Rev. E. Lockhart,** Little Shemogue, N.B., died October 27. His ministry, following ordination in 1913, was in the Maritime conference. He retired in 1948. . . **Mrs. Carrie Jones,** London, Ont., wife of the late Rev. Albert E. Jones, died October 12.

WMS Honours Mrs. Loveys

Mrs. C. Maxwell Loveys, for 24 years home mission executive secretary of the Woman's Missionary Society and 11 as church worker and home missionary, was honoured by the church on her retirement at a dinner given last month by the executive of the Dominion Board of the WMS.

Mrs. Loveys

Tributes were paid by Dr. E. E. Long, secretary of the General Council, who spoke of Mrs. Loveys' "high level of churchmanship"; by Dr. M. C. Macdonald, Home Mission Board secretary, who praised her as an interpreter of home mission work and an ambassador of good will; and Dr. J. R. Mutchmor of the Board of Evangelism and Social Service, who referred to Mrs. Loveys' valuable social work training. Dr. Ruth Taylor, overseas missions executive secretary, spoke for the WMS headquarters staff, and Miss Bessie French of Hamilton for the home missionaries.

M and M Still Climbing

Givings to the Missionary and Maintenance Fund continue to increase at about the same rate. At November 11, the percentage was 8.3. Newfoundland is down, London is up $53,438. The total for 1959 is $4,334,564 as against $4,001,884 at the same date last year. Totals by conferences, with 1958 figures in brackets, are:

Newfoundland, $43,957 ($44,054); Maritimes, $353,499 ($317,891); Montreal and Ottawa, $431,270 ($401,974); Bay of Quinte, $339,577 ($305,378); Toronto, $880.275 ($852,169); Hamilton, $668,064 ($613,597); London, $520,863 ($467,425); Manitoba, $251,800 ($231,677); Saskatchewan,

235,353 ($220,388); Alberta, $277,858 $250,156); British Columbia, $292,354 $265,217) Donations, $39,694 ($31,958).

Union in Downtown Toronto

Out of long and noble traditions, **St. Luke's United Church,** Toronto, was formally constituted from the Carlton and Sherbourne congregations. The moving service took place October 30 in Carlton St. Church, and was conducted by the Rev. Harold E. Frid, chairman of Toronto East Presbytery.

The Moderator, the Rt. Rev. Angus J. MacQueen, in his sermon noted the historic occasion when two congregations, 87 and 130 years old, were combining to begin a new pioneering and unifying effort in downtown Toronto among people who are lonely, estranged, anxious and fearful. "If we are to make an impact," he said, "we need the unity of witness."

"What is happening in these two congregations is what the Metropolitan Council of Churches is aiming at," said Archdeacon G. H. Johnston, its president. "We cannot maintain a unity of spirit until we attain a unity of faith," he said.

The building at Sherbourne Street will be remodelled and the Christian education facilities increased. The new congregation will unite to worship early in the new year.

Extension in B.C.

Five new building developments were reported to the **Kamloops-Okanagan Presbytery.** They include a new church at Golden, an addition at Ashcroft, a Christian education building at Kamloops, another at Revelstoke and more property acquired at Pemberton.

The sod has been turned for a new building for **St. Paul's United Church, Kelowna, B.C.,** with which the acting minister, the Rev. D. M. Perley, has been associated since its inception in 1947.

Books in Trinidad

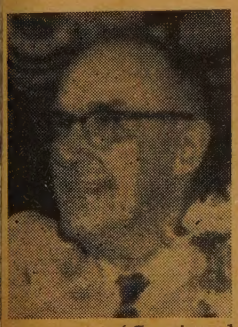
Sales were brisker in the rural areas of **Trinidad** than in the towns, but over 2,000 books were sold, 300 of them Bibles and hymn books, on the recent **Christian Literature Sunday,** sponsored by the Presbyterian Church. Special speakers were assigned to over 100 churches and preaching places throughout the island, and displays of books were taken from one charge to another.

Gower St. Gets Gift

A full communion service has been presented to **Gower St. Church,** St. John's, Nfld., by Mr. and Mrs. Herbert K. Wyatt, in memory of Mr. Wyatt's parents, Mr. and Mrs. Henry J. Wyatt, who were for many years deeply interested in the work of the congregation. The service was accepted and dedicated at a recent morning service by the minister, the Rev. R. W. Braine.

Degree in absentia

The **Rev. H. W. Outerbridge,** former Japan missionary, is now the proud possessor of two LLD degrees. The first he received from his alma mater, Mount Allison University. The second he received in absentia from Kwansei Gakuin University, Japan, during 70th anniversary celebrations. He was for over 37 years professor, principal and president of the university. Dr.



(*Continued next page*)

she knows only hunger . . .

Pietra Tramontano, Italian, age 6. Father dead. Mother struggles to support Pietra, her two little sisters and aged grandmother. Only income $10.00 per month. Live in poorest quarters in small village. Child knows only hunger and privation. Sad, wistful. Never owned a doll. Case urgent. Help to Pietra means life itself, hope, love . . . to a whole family.

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Outerbridge, who is retired and living in Hamilton, was represented by the Rev. Lloyd Graham, who received the award in his behalf.

Weatherhead to Retire

Dr. Leslie Weatherhead has announced his retirement after a 23-year pastorate in London's famous City Temple. Destroyed by bombs in World War II, the new $1,204,000 structure was opened last year. Dr. Weatherhead is the author of 25 books.

Negroes Honour TV Director

Dr. Everett C. Parker, director of the TV programme "Off to Adventure," has received a special award from the Negro Business and Professional Women's Club of New York for improving race relations. The United Church of Canada pays one-third of the production costs of this series, which is the first religious TV programme especially for children. The series being currently shown in this country is "North American Neighbors," with Canadian locales at Kitimat, Winnipeg and Namur.

Another by Myers

A hearth lighting ceremony was conducted by the minister, the Rev. John E. Hunter, as part of the dedication of the new manse of **Forest Grove United Church,** Willowdale, Ont. Present were over 200 members of the newest in the long line of congregations organized by the Rev. Dr. C. A. Myers. The new home was furnished by the Women's Federation.

At Home in Lisbon

Student missionaries in Lisbon, Portugal, for language study are to have a new home, with Mrs. John Tucker in charge. "It is a well built house with 25 rooms," she writes, "lots of windows and a garden." This will mean that students will have a home life under Christian auspices, and a place to study, which has not always been possible in the boarding houses in the city where they have been living. Young missionaries to Angola will also have the privilege of Mrs. Tucker's long experience on that field. The staff is now complete and she is ready to welcome students to Alameda das Linhas de Torres, 122, Lisbon.

Evangelism in Virginiatown

Last month's successful preaching mission in **Virginiatown (Ont.) United Church** had the Rev. Dr. E. Crossley Hunter as missioner. Questions and Answers were a feature of one evening, and at Dr. Hunter's invitation in the concluding service, 25 dedicated or re-dedicated their lives.

Down on the Farm

"Will the family farm survive?" This was one of the important questions discussed at a national conference on the rural church held last month at Five Oaks, when over 100 delegates faced the problems of the changing rural scene. Professor W. B. Baker, director of the Centre of Community Studies, University of Saskatchewan, drew attention to many changes. The coming of the larger, two or three section farms on the prairies meant people moving away from the little villages. Vertical integration and contract farming are bringing distinct changes.

Under the leadership of Five Oaks' director the Rev. Beverly Oaten and Rev. T. Leighfield, delegates discussed what these changes mean to the community in diminishing schools and churches; to the church, in pastoral charges and congregations. They considered how to meet new situations and to promote friendly attitudes to change.

The conference, chaired by the Rev. Homer Lane, was sponsored by the joint committee on the rural church, appointed by the Boards of Home Missions and Evangelism and Social Service, in co-operation with Five Oaks.

WELCOME STRANGER

(*Continued from page 20*)

bog down. We both knew that almost insuperable difficulties face a Japanese wanting to come to Canada to live.

Ottawa recognized Korea as a separate nation only in July of this year. Practically the only way a Korean, Japanese or Chinese may come to this country is as a student on a limited time permit, or, on certain conditions, to relatives.

What answer can a Canadian give a Japanese or Korean Christian when he asks, "Why did you take in so many Hungarian refugees yet not a single Korean or Chinese refugee? Have you not heard there are refugees in Asia suffering because of Communism, as well? How can you call your country Christian? The missionaries tell us about Jesus who said to feed the hungry and welcome the stranger. I believe you need missionaries to Canada."

I bow my head, embarrassed. Yes, I believe we do.

Dates to Remember

The **Canadian Temperance Federation** is holding its first conference in western Canada in Regina, Sask., December 1 and 2. Speakers include Dr. A. Hoffer of the college of medical science, University of Saskatchewan, who will deal with new research and rehabilitation of alcoholics; Mr. J. F. A. Calder, director of the Bureau on Alcoholism, Regina, who will report on his intensive study of social and cultural factors relating to the alcohol problem; and Premier Douglas, who will give the closing address.

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All you need to know about growing roses.

Days of Living, by Martin Roher 4.00
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Church and State in Canadian Education, by C. B. Sissons 6.50
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These Are The Maritimes, by Will R. Bird 4.50

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1B. RETIRED OR RETIRING MINISTERS

AURORA United Church, Aurora, Ontario, needs a part-time pastoral assistant to help with the visiting, and on Sundays. Retired or retiring ministers please contact Mr. Charles Copland, Aurora, Ontario, Clerk of Session.

2A. PULPIT VACANCIES

BELGRAVE, two-point charge, Huron Presbytery, vacant July 31, 1959. Interested ministers please contact Chairman Pastoral Relations Committee, Robert H. Coultes, R. R. 5, Brussels, Ontario.

DAUPHIN, Man. — The pulpit of the Dauphin First United Church will become vacant Dec. 31. Modern manse, oil heating, excellent educational facilities. Please write V. H. Rampton, Box 307, Dauphin, Man.

KELOWNA, B.C., First United Church, pulpit vacancy, minister retiring June 30th, 1960. Interested ministers contact Mrs. E. Mason, 1470 Richter Street, Kelowna, B.C.

MINDEN - CARNARVON, thriving three - point charge in Haliburton Highlands, 400 families, additions to all churches just completed, study in church, modern oil-heated manse. Salary considerably above minimum. Interested ministers please contact Mr. Ross Harrison, Carnarvon, Ontario.

MINISTER for Farringdon Independent Church, Brantford. This is a non-denominational Community Church with a small congregation, comparatively new Church and Manse. Applications are invited for a minister to commence approximately the first of July, 1960. Please state Denomination, age, and salary expected. J. R. Welsh, 221 Greenwich St., Brantford, Ont.

MOUNT DENNIS, Toronto — Chalmers United Church vacant due to accidental death of minister—600 membership. Salary over minimum, plus car allowance. Five weeks vacation, furnished manse. Inquiries to J. Balsillie, 73 Barkwin Drive, Thistletown, Ont.

RICHMOND, Quebec—Richmond and Melbourne United Church, requires a minister for June 30th, 1960. Excellent schools, comfortably furnished manse with oil heating. Interested ministers please write or contact A. A. Healy, Chairman, Pastoral Relations Committee, Richmond, Que.

WILLIAMSTOWN, Ont., St. Andrew's United Church, pulpit vacant Nov. 1st. Historic old church in fine condition, one point congregation, good manse. Salary $3,500.00 with $400.00 car allowance. Interested ministers invited to write W. J. C. Barrett, Secretary Pastoral Relations Committee, Williamstown.

2A. PULPIT VACANCIES—Continued

WINCHESTER SPRINGS, Ont., 3-point charge, vacant November 1st. Comfortably furnished manse. Interested ministers please contact Mrs. Cecil E. McIntosh, Secretary of Pastoral Relations Committee, Winchester Springs, Ont.

4. PULPIT SUPPLY AVAILABLE

RETIRED, ordained United Church minister. Acceptable preacher, available any time, anywhere. If desired could, with wife, occupy manse and look after necessary pastoral work during interim between pastorates. Box 142, THE UNITED CHURCH OBSERVER.

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5. CHOIR PERSONNEL

ORGANIST - CHOIRLEADER for Trinity United Church, Smiths Falls, Ont. Write, stating qualifications and salary expected. Duties to start immediately. C. J. Sheppard, Smiths Falls, Ont.

ORGANIST and Choirleader, United Church, Copper Cliff, Ont., duties to commence at once. Reply, stating salary expected and training or qualifications for other employment, to H. McKay, Chairman of Music Committee.

6. ASSISTANT MINISTERS WANTED

BLOOR Street United Church, Toronto, Ontario, desires Assistant Minister. Those interested should write to Chairman, Pastoral Relations Committee, 300 Bloor Street West, Toronto 5, Ont.

CHATHAM, Ont., St. Andrew's United Church, requires Assistant Minister. Duties would consist of Pastoral visitation and Christian Education leadership. Please address inquiries to Mr. Douglas McCormick, 71 Forest St., Chatham, Ontario.

HIGHLANDS United Church, North Vancouver, requires retired Minister for visiting and other pastoral work. For information please write to Highlands United Church, 3255 Edgemont Blvd., North Vancouver, B.C.

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